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Sun Joo Kim

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The Dissertation Committee for Sun Joo Kim

certifies that this is the approved version of the following dissertation:

Early Literacy Practices by KunHwi: A Longitudinal Case Study of a Korean Boy

Committee:

David Schwarzer, Supervisor

Colleen M. Fairbanks

Elaine K. Horwitz

Diane L. Schallert

Mary Jo Worthy

Early Literacy Practices by KunHwi: A Longitudinal Case Study of a Korean Boy

by

Sun Joo Kim, B.A., M.A.

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Dedication

This dissertation is dedicated to all children who are transacting the borders of different languages and cultures.

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Early Literacy Practices by KunHwi: A Longitudinal Case Study of a Korean Boy

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Sun Joo Kim, Ph.D.

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Supervisor: David Schwarzer

This qualitative, longitudinal case study of KunHwi, my son, explores his four-year journey (from kindergarten to third grade) into becoming biliterate in Korean and English while living in the United States. Drawing on a "literacy as social practices" perspective, the purposes of this study are: 1) to gain an in-depth understanding of KunHwi's literacy development in Korean and English; and 2) to devise a comprehensive model for explaining the complex processes of early biliteracy development. The data were collected from multiple sources including his written artifacts, informal conversation with KunHwi as well as his teachers, observation in and out of school using kidwatching strategies, and various school documents in relation to his literacy practices. Ethnographic fieldnotes were recorded to reconstruct full descriptions of every scene. The data were analyzed recursively using constant-comparative analysis**.**

Four themes emerged from the data analysis: literacy development 1) as situated practices; 2) as a process of negotiation of power; 3) as a journey toward taking control of the literacy repertoire; and 4) as complex processes of using languages for different purposes. Moreover, the findings conceptualize early biliteracy development as a complex, nonlinear progression and challenge traditional images of immigrants through the notion of academic transnationalism.

The findings suggest various theoretical and practical implications for the education of English language learners in and out of the United States. The theoretical implications are: 1) Examine biliteracy development as a multidimensional configuration of intersecting tenets; 2) Revise the notion of L1 and L2, as well as the native and non-native dichotomy; 3) Recognize language minorities in the U.S. as a heterogeneous and multivoiced group of people; and 4) Appreciate and value parent-child research. The practical implications are: 1) Incorporate different discourses into school curricula; 2) Create an environment in which power is well-distributed across settings and participants; 3) Design and implement literacy practices that allow students to learn literacy through genres to promote their metalinguistic knowledge across languages; and 4) Provide English language learners with opportunities to be engaged in various topics from diverse inquiry areas and cultures with authentic purposes and genuine interest.

TABLE OF CONTENTS

List of Figures

CHAPTER 1

Introduction

YooJin[1]: I still can barely figure out what my son is doing at school.[2]

MinSook: I cannot either. Although the teacher sometimes sends me a note explaining what the students do at school, I often can't understand it because I've never before experienced these activities (typical of an American school). I think the teacher also can't understand why I can't understand what she says.

SangMi: Right! Last time I went to a school field day, and I was so shocked!

MinSook: Yes! It's so different from what we usually do during a field day in a Korean school.

WonJoo: When I first moved to here, I thought American schools didn't use textbooks because they don't depend much on textbooks as much as Korean schools do.

JangMi: As we all know (from our experiences), when we were at school (in Korea), although it was not a very creative classroom, the school was at least predictable because our teachers let us know the specific pages of each textbook they would deal with for the next day. But American schools don't depend much on textbooks. Although I like this creative environment and that's why I came here with my kids, sometimes I feel helpless because I cannot help much with my children's schoolwork.

[1] All names except for my family members throughout this dissertation have been changed to protect confidentiality.

[2] All conversations in this excerpt are translated from Korean into English by the author.

WonJoo: I think that's why my children's reading and writing have become even more important here to survive at school because I can't help much. I think if their reading and writing abilities were low, the higher the grade, the harder it would be for them to catch up academically.

(Ethnographic fieldnotes: June 1999)

On a dazzling June morning, several Korean housewives, including me, were getting together and chatting about our children and their American schools. As a newcomer who was a mother of a five-year-old boy and who was planning to major in Foreign Language Education, the conversations we were then sharing were very intriguing to me. We who were involved in these conversations had moved to the U.S. to obtain educational credentials and/or English language proficiency. We also all tended to hold a privileged socio-economic background and/or high educational qualifications in our home country. Because our lifestyle and goals were similar, we often met together and exchanged, renewed, and upgraded our informational resources.

Throughout these interactions, I observed that the group of families that I met tended to develop unique family goals, values, and beliefs, with respect to transacting the two boarders of Korea and the United States. I also observed that the children of this particular group either accelerated or deterred their language learning in accordance with the particular context of their immediate

communities. Moreover, I often noticed that literacy played a central role through which the children could empower themselves in an American school. I then was curious about how the discourses that this group of people developed would function within and across homes and schools in the United States.

This dissertation is a parent-child study that explores the long journey of the literacy practices, which my son, KunHwi, has participated in as an English language learner during the last four years. In retrospect, at the beginning of this study, I had not started collecting KunHwi's written artifacts in an attempt to use them for research purposes. Nor did I realize these artifacts would be precious naturalistic data that were extremely rare. Rather, I started collecting the artifacts because I was interested in my beloved son.

Through the social interactions that I explained above, I became gradually inquisitive about the ways KunHwi would become a competent member of his immediate communities through literacy practices. I also wondered about how my beliefs, values, and the cultural discursive practices of unique discourse communities would affect KunHwi's literacy development. Therefore, all inquiries were explored through the lens of discursive literacy practices in the hope of unpacking the complex and dynamic processes of KunHwi's literacy development in Korean and English.

ENGLISH LANGUAGE LEARNERS IN THE UNITED STATES

In the United States, approximately 18 million students (K-12) are language minorities (National Center for Education Statistics, 2003). Among them, Asian Americans are the nation's fastest growing group; in general, "Asian American" refers to a heterogeneous group of U.S. residents who have their roots in East Asia, Southeast Asia, the Indian subcontinent, the Malay Peninsula, and the Pacific Islands (U.S. Census Bureau, 1993). The number of Asian American students aged five to ten will more than double to three million in the U.S. over the next decade (LEAP and UCLA Asian American Studies Center, 1993).

Today, significant numbers of minority students in the U.S. have difficulty succeeding at school, and they show high dropout rates even if they live in rich English language environments (Valenzuela, 1999). It is a reality that approximately 2.44 million to 10 million students are labeled as having "Limited English Proficiency (LEP)" (U.S. Department of Education, 1996). Contributing factor to this trend is that language minority students are often marginalized because of literacy proficiency.

Indeed, literacy proficiency among language minority students has remained lower than that of native speakers of English for the last decade (Stedman, 1998; U.S. Department of Education, 2000). Therefore, a growing

concern appears over the gap between the school literacy achievement of minority students and that of native speakers of English (Au, 1998). As Cummins (1994) warns, if English as a Second Language (ESL) learners are transferred into mainstream classes where a teacher knows very little about second language (L2) acquisition, those L2 learners are unlikely to receive the instructional support they need to catch up academically or maintain their academic progress. Moreover, because ESL students' academic achievement and progress in the school setting are often judged by written products such as written exams and homework, the students' literacy ability is closely associated with whether or not they would perform successfully in American schools. In short, learning literacy should be considered a fundamental right as well as responsibility of language minority students (Fitzgerald, 1993).

Given that technology serves a significant role in the world's globalization, written communication via literacy has become emphasized as much as oral communication (Lam, 2000). From the traditional point of view, literacy is defined as the mechanical skills of being able to read and write. To some extent, the traditional view of learning literacy emphasizes the language learners' transmission of social conventions (Lankshear, 1997). Due to the convention as unidirectional transmission of literacy in school settings, however, a number of American public schools have limited success in supporting children from

linguistic, cultural, and social backgrounds other than English. This is because rather than embracing the language minority students' diversity, the schools have focused mainly on the students' building a conventional foundation in English. Even most bilingual schools in the U. S. tend to employ students' L1 only temporarily until the students transition into all-English instruction. Moreover, biliteracy learning is not a major concern in bilingual schools in the United States (Moll & Dworin, 1996). As a consequence, minority students are systematically alienated from mainstream peer and school communities (Perez & Torres-Guzman, 1996).

However, in the mid-1980s a growing voice within literacy studies in Second Language Acquisition (SLA) emphasized the notion of student empowerment, and researchers in SLA began to focus on issues such as agency, identity, and voice (Lankshear, 1997). At the same time, many research studies began to view literacy learning as practicing diverse social dialogues in an expanding life world. In other words, literacy learning is considered a part of learning about the social and ideological worlds through which individuals construct and negotiate their multiple identities (Dyson, 2001; Gee, 2001). Based on this recent viewpoint, literacy is seen as a medium through which English language learners would be able to transform given texts while they engage in socially, culturally, and historically situated literacy practices. In this regard, the

language learners' literacy ability is understood as a powerful medium through which they critically transform social oppression and reposition themselves (New London Group, 1996).

RATIONALE

Despite the fact that recent studies in early literacy have begun to move beyond the individual's cognitive development to explore the social context of literacy learning, there is a potentially significant void. That is, the majority of the previous studies have still dealt with the social context as only one of the identical factors that either facilitate or hinder children's literacy development (e.g., Figerald, 1993; Noll, 1998; Schmit, 1995).

If we view children's writing not as a product of spellings or sentences but as a discourse that is produced through social practices, it is my understanding that various factors or tenets of literacy learning (e.g., spelling development, the relationship of L1 and L2, the influence of social contexts in language learning), which have been carried out separately in early literacy studies, now need to be combined together under an overarching configuration of literacy development in order to explore how English language learners interact with their social worlds through literacy learning. Yet, few studies in SLA have captured this domain of literacy learning.

In fact, the world of Teaching English to Speakers of Other Languages (TESOL) has been slow to explain a "fast-moving, fascinating, contentious and happening area of research, i.e. literacy" (Pennycook, 1996, p.163). For instance, in spite of the fact that writing development in L2 occurs within particular situations of biliteracy (Cumming, 1998), the simultaneous development of literacy in two languages, both L1 and L2, has not been fully appreciated in the literature (Moll & Dworin, 1996). Today, as the number of Asian American students in public schools in the U.S. continues to increase, the need for an understanding of these students becomes more pressing. Few studies, however, have examined literacy development by East Asian American students including Korean children in a longitudinal manner. Moreover, there is little information on literacy development by children who are L1 literate before L2 literacy is introduced (Gersten, 1997).

In response to the pressing need for a new conceptual framework that captures the complex and multifaceted processes of English language learners' literacy development, I consider that the notion of "literacy as social practices" seems to serve as a productive conceptual tool within which we can examine the intersection of the individual and the social. While locating language and literacy in social, cultural, and historical contexts, we can explore people's adoption of

different ways with printed words within different sociocultural contexts for different purposes (Gee, 2001).

PURPOSE OF THE STUDY

Several researchers have reported a need for conducting more studies on English language learners' literacy development focusing on the social purpose or function of writing rather than acquisition of linguistic structures (Allison, 1999; Fang, 1997). Dyson (1989, 1993) also stresses how intended social function serves a significant role for the form and content of children's literacy. This dissertation study, however, is distinct from these previous studies because I set out to combine various factors in literacy practices that have previously been dealt with disjointedly in order to provide a multidimensional configuration of English language learners' literacy development. Employing a longitudinal case study, this research reports on KunHwi, a 9-year-old Korean boy, focusing on his four-year journey to biliteracy in Korean and English from the very beginning of his English acquisition in the U.S., starting at the age of five.

This case study had two major research goals. The first research goal was to gain an in-depth understanding of KunHwi's literacy development in Korean and English. Another research goal was to devise a comprehensive model for

explaining the multifaceted processes of KunHwi's literacy development in Korean and English.

RESEARCH QUESTIONS

The preceding research goals prompted two major sets of research questions:

1. How has KunHwi's biliteracy developed during the last four years?
   a. What are the interrelated major dimensions that constitute KunHwi's literacy practices in L1 and L2?
   b. How has KunHwi's literacy changed and developed when traced through these dimensions of KunHwi's literacy practices in L1 and L2?

2. What is a feasible model for explaining the complex and dynamic processes of KunHwi's biliteracy development during the last four years?

SIGNIFICANCE OF THE STUDY

Literacy studies have focused mainly on a particular aspect of literacy such as conventional writing development (e.g., Clay, 1975; Ferreiro & Teberosky, 1982), the relationship of L1 and L2 (e.g., Edelsky, 1986; Hudelson, 1989), or the connections between reading and writing (e.g., Galda, 1984; Scardamalia & Bereiter, 1986). In another important set of research, various studies in early literacy have been conducted in the context of the home setting (e.g., Bauer, 2000; Bissex, 1980; Kim, 2002; Martens, 1996; Schwarzer, 2001), and the school setting (e.g., Dyson, 1995, 1997; Ferreiro & Teberosky, 1981; Fitgerald, 1993; Manyak, 2001; Noll, 1999; Schmit, 1995; Sipe, 1998). Yet, the majority of the previous studies have dealt with the social context as an identical factor that may or may not facilitate English language learners' literacy development. Thus, these studies have explained only a partial view of literacy development.

Individuals do not merely employ language in a particular social context; rather, individuals actively shape the very context that shapes them (Kramsch, 2000a). This argument implies that future studies in early literacy need to deal with both the social context and individuals' literacy uses simultaneously in order to fully capture a holistic picture of the dynamic processes of English language

learners' literacy development. Moreover, if we view what children create in their literacy practice as not a word or sentence but as a text, studies in early literacy need to pull together the literacy factors, which have been dealt with disjointedly, so that the studies can depict a full figure of discursive literacy practices. This is because each factor in a configuration is meaningful only if the factor is understood within the configuration (Gee, 2000). Yet, few studies have dealt with this domain of literacy, regardless of L1 and L2 (Chapman, 1994, 1995; Kamberelis & Bovino, 1999; Maguire & Graves, 2001). I believe that although today's inquiry into such a conceptual tool in SLA is only in its infancy, its onset in turn implies a promising sign of future development in these directions.

Insofar as the developmental process of early literacy is concerned, there are few descriptive naturalistic studies that focus in particular on the process of young children's transitions to more conventional literacy in a longitudinal manner (Sipe, 1998). In fact, rarely have longitudinal studies been carried out in the area of early literacy development because long-term data collection is costly and time consuming. In particular, longitudinal qualitative information about Korean ESL children's literacy development is nearly nonexistent. Moreover, there is little information on literacy development by English language learners who are L1 literate before L2 literacy is introduced (Gersten, 1997). It is a reality that although biliteracy is common worldwide, relatively little research in this

regard has been carried out (Hornberger, 1989; Moll & Dworin, 1996). In this regard, this dissertation study is distinct from previous studies in that while exploring KunHwi's literacy development during the last four years, I ultimately attempt to devise a model for explaining English language learners' overall literacy development in L1 and L2.

Finally, as the number of Asian Americans enrolled in American public schools continues to increase, teachers and educators will need to put forth an effort to understand and satisfy these students' needs. Few studies, however, have examined literacy development by East Asian American students including Korean students. As these students' L1 linguistic and cultural backgrounds are distinct from those of Americans, teachers and educators may frequently confront difficulties in understanding their Asian American students when these students bring their uniqueness, which is grounded in their L1 linguistic and cultural backgrounds, into the classroom. Considering the need for additional literacy research with English language learners, Korean children in particular, I believe that the information generated from this study can provide useful implications, both theoretical and practical, for literacy studies.

DEFINITION OF TERMS

Second Language/ English Language Learners

The term "native speaker" refers to "someone who learned a language in a natural setting from childhood as a first (L1) or sole language" (Kachru & Nelson, 2001, p. 15). On the other hand, "second language" (L2) refers to any language other than the learners' "native language" or "mother tongue" (Mitchell & Myles, 2001, p. 11). Following Kachru and Nelson, however, these casual labels must now be called into serious question. This is because the degree and types of input that learners receive may vary considerably from place to place. In reality, however, researchers have tended to apply the labels uncritically to studies of SLA (Higgins, 2003).

In fact, together with the terms "Limited English Proficiency" (LEP) and "language minority," in the U. S. the term "English as a Second Language" (ESL) often results in labeling a certain group of people who do not/cannot speak English as "othered" or "limited" (Pennycook, 1999). Throughout this dissertation study, therefore, I prefer the term "English language learner," following recent studies (e.g., Harklau, 2000; Platt et al., 2003), to "ESL learner."

Literacy/ Writing/ Literacy Practices/Writer

In this study, "literacy" means the ways of engaging with language in the written mode. Writing in particular refers "not only to text in written script but also to the acts of thinking, composing, and encoding language into such text; these acts also necessarily entail discourse interaction within a socio-cultural context" (Cumming, 1998, p. 61). In this sense, literacy is viewed not as decontextualized skills and competence, but as an integrated part of social events and practices (Maybin, 2000).

This study emphasizes KunHwi's discursive practices in which literacy plays a role. In explaining "literacy practices, " Barton and Hamilton (2000) delineate:

> Literacy practices are the general cultural ways of utilising written language which people draw upon in their lives. In the simplest sense literacy practices are what people do with literacy…This includes people's awareness of literacy, constructions of literacy and discourses of literacy, how people talk about and make sense of literacy. (p. 7)

In this sense, literacy practices are observable from literacy events, such as activities, as well as from written texts themselves (Ormerod & Ivanic, 2000). Barton and Hamilton (2000) distinguish literacy practices from literacy events in that literacy events are observable activities where literacy has a role, and such events arise from practices and are shaped by the practices.

In this study, as I focus mainly on exploring KunHwi's writing practices, I often use the word "writer." As I already explained above, writing is more than scribing: it is a form of thinking, the process of becoming an author (Barton, 1994). Viewed from this perspective, "writer" is not only a scribe but also an author who uses literacy to create meaning and to represent the writer's self. Moreover, this study perceives the writer as a literacy practitioner who continuously develops various ways with literacy through social practices.

Biliteracy/ Biliterate

In general, "biliteracy development" or "being bilterate" refers to the development of literacy in two languages (Moll & Dworin, 1996, p. 222). However, in this study, I carefully use the term "biliteracy." This is because literacy is no longer considered a singular or monolithic entity. Rather, there are many different literacies in any society serving multiple and culturally specific purposes (Guerra, 1998). In explaining the notion of "different," given that literacy is best understood as social practices, many practices in varied cultures and languages can generate many different literacies. Under this circumstance, some literacies (i.e., dominant literacies) could be more visual and influential than others (i.e., vernacular literacies) (Barton & Hamilton, 2000). In this dissertation study, therefore, the terms "biliteracy" or "biliterate" imply not a dichotomous

boundary of literacy, meaning only one monolithic literacy under one language, but individuals' dynamic and flexible movements with literacies across two languages: becoming bi/multiliterate.

I / We

This ethnographic study documents not only KunHwi but also how "we" as a family have passed through the long journey of KunHwi's literacy practices. Yet, in elaborating the home literacy context, I mainly focused on social interactions between KunHwi and me. This is because although KunHwi's father, JongKwon, was also a significant contributor to our family literacy practices, he moved back to Korea when KunHwi was in first grade, and visited KunHwi and me for only a limited time. As a consequence, I was the main caregiver who continuously interacted with KunHwi throughout the four phases of the study.

I however want to emphasize that JongKwon made a great effort in contributing to KunHwi's overall literacy practices in both Korean and English. While staying in Korea, he called us almost everyday and conversed with KunHwi about KunHwi's everyday life experience including literacy practices. Moreover, JongKwon brought many precious Korean literacy materials to the U.S. in order to facilitate KunHwi's Korean literacy development. JongKwon and I continuously discussed, negotiated, and planned KunHwi's language learning. Yet, JongKwon constantly trusted me and supported my approaches to nurturing

KunHwi both as a mother and as an educator throughout this four- year parent-child research. Therefore, I want to emphasize that throughout this study, the subject "I" delivers the same weight as "my husband and I" or "we."

OVERVIEW OF THE NEXT CHAPTERS

This dissertation is structured as follows: Chapter 2 provides a review of the literature in areas that are closely relevant to my dissertation study. In responding to the literature review, I explain the theoretical tools framing this dissertation study. Chapter 3 describes the methods and research design of this study including a description of the writer, the sociolinguistic contexts of KunHwi's literacy practices, the methodological framework and research design, data collection, and data analysis. In Chapter 4, as a way of providing an overarching perspective of the four phases of the study, KunHwi's kindergarten, first, second, and third grade years, I first delineate a multidimensional model of early literacy practices based on recursive themes having emerged from the data analysis of this study. I then document the developmental process of KunHwi's literacy practices during four years with reference to the model I proposed. In Chapter 5, I pull together the four phases of the study to acknowledge a full array of the developmental complexity of KunHwi's literacy practices. Key findings

emerging from the cross analysis are addressed in Chapter 5. Finally, Chapter 6 includes a summary of the findings, conclusions, implications, and final thoughts.

CHAPTER 2

Review of the Literature

This chapter presents a review of the research in areas that are closely relevant to my study. Scholarly explanations of how children develop literacy have undergone several major paradigm shifts. Therefore, I begin with a brief discussion of the major paradigm shifts so that readers acquire a sense of how perspectives on literacy have changed and in which view of writing this study is situated. In documenting the changing climate in literacy studies, I first discuss the tension between cognitive and social views in relation to literacy development. Within this overview, I develop the theoretical connection between the literature on first language (L1) and second language (L2).

After that, I discuss the more recent debate in Applied Linguistics and literacy theory, and their insights into literacy studies in SLA. In this chapter, I also offer an overview of L2 research in early literacy together with biliteracy studies. This is, given the consideration that writing in L2 occurs within particular situations of biliteracy (Cumming, 1998), L2 writing research, to a great extent, overlaps with studies in biliteracy. Finally, in responding to the literature review, I conclude by explaining the theoretical orientation of this dissertation study in order to clarify the view in which my study is situated.

CHILDREN'S LITERACY DEVELOPMENT IN FIRST AND SECOND LANGUAGE SETTINGS

Until the 1970s, written language was understood as the last of the language processes that learners acquired from formal instruction. Hence, early literacy studies both in L1 and L2 focused mainly on the readiness skills of literacy; children's being able to be literate was explained as "readiness as maturation" (Gesell, 1940) or as "readiness as the product of experience" (Bruner, 1960). In the 1970s, however, this notion of "literacy as a product" was questioned by various researchers, which led to a "literacy as a process" point of view where children were seen as the inventors of meaning.

Children As Inventors

In the 1970s and the early 1980s, researchers began to pay attention to literacy as a process where individuals constitute meaning rather than a product (Flower & Hayes, 1984; Goodman, 1990). Within this process-writing school of thought, the notion of "emergent literacy" proliferated. Emergent literacy is defined as reading and writing behaviors, developing into conventional literacy (Teale & Sulzby, 1986). Rather than explaining literacy solely as a product of formal instruction, emergent literacy researchers emphasized the process of children's constructing and testing their own hypotheses about the literacy system

(e.g., Bissex, 1980; Ferreiro & Teberosky, 1981; Harste et al., 1984; Sulzby & Teale, 1985). According to their viewpoint, written language should not be acquired after oral language. Instead, literacy development was viewed as an ongoing process beginning from birth and continuing throughout life (Graves, 1983; Teale & Sulzby, 1986).

Among this group of studies, Bissex's (1980) parent-child case study has provided detailed information on literacy development of an English-speaking child. By examining her son's spelling development from his age of five to nine, Bissex has proposed six developmental stages of early writing: 1) the beginning of invented spelling, 2) independent invented spelling, 3) toward conventional spelling I, 4) toward conventional spelling II, 5) basic mastery of conventional spelling, and 6) refining conventional spelling.

While Bissex (1980) has examined one native-English speaking child following the learner's linguistic development, specifically spelling, two other researchers, Ferreiro and Teberosky (1982), have investigated the groups of 4-, 5-, and 6-year-old children, coming from a variety of socioeconomic classes. Employing a psychogenetic approach to examine the hypotheses about written language that native-Spanish speaking children employ, Ferreiro and Teberosky have classified children's writing development into five stages: 1) distinguishing drawing and writing, 2) understanding graphic difference, 3) syllabic level, 4)

syllabic-alphabetic level, and 5) alphabetic level. However, in my opinion, these longitudinal studies have focused mainly on the developmental process of children's constitution of meaning, and thus tended to frame literacy development as a linear progression of mental structures.

In the meantime, Second Language Acquisition (SLA) research was born in the early 1970s from studies in child language acquisition as well as from the need to teach English as a Second Language (ESL) (Kramsch, 2000b). Influenced significantly by studies in first language (L1) acquisition and yet independent from them, SLA researchers have investigated the processes by which children acquire their second language (L2). Since the inception of SLA studies, research has focused on the language acquisition of individuals in character (Kramsch, 2000b).

While cognitively focused, many studies have explored children's writing processes in ESL and bilingual settings and have argued for basic similarities between L1 and L2 writers. For example, children are creative meaning makers, and they show unconventional spelling and unconventional writing products (e.g., invented spelling, invented punctuation, and invented segmentation) regardless of their L1 and L2 writing. Moreover, similar to English L1 writers, L2 and bilingual children plan for writing through drawing and talking, and they show individual differences in writing development. For example, some children are willing to

take risks in order to write beyond the safe patterns that they know (e.g., attempting to spell unfamiliar words or writing in their L2 language), while others are not (Hudelson, 1989; Peregroy & Boyle, 1992; Samway, 1992; Urzua, 1987).

Although writing development in L1 and L2 involves significant similarities, ESL learners' writing development includes certain unique characteristics (Silva, 1993). In the case of the difference between L1 and L2, L2 children's employment of their L1 metalinguistic awareness, or knowledge about language, makes their L2 literacy development differ from that of monolingual children (Bauer, 2000; Bialystok, 1997; Edelsky, 1986; Garcia & Bauer, in press; Hudelson, 1989; Leki, 1992; Ovando & Collier, 1998; Peregoy & Boyle, 1992). In this sense, ESL children's L1 serves a critical function in their L2 learning. The following section elaborates the role of L1 in L2 learning while describing the L1 and L2 relationship in early literacy development.

The Relationship Between L1 And L2 in Early Literacy

The role of L1 in L2 learning as "interference" was a common view during the 1950s-60s. "L1 interference" in language research means that L1 is seen as having a predominately negative impact on L2 learning (Ovando & Collier, 1985, p.65). Traditionally, therefore, L1 was traced to document language interferences or error in SLA studies (Silva, 1988).

However, Edelsky (1982) has challenged this notion while examining nine students' biliteracy writing pieces selected from a first, a second, and a third grade classroom at an elementary school Spanish–speaking bilingual program. From this study, she claims that children's L1 knowledge forms the basis of new hypotheses, rather than interfering with writing in another language. In another study, Edelsky (1984) also argues that while students transfer their previous L1 strategies to newly constructed L2 writing hypotheses, errors are natural transitions between L1 and L2 writing. Because ESL students can use their L1 for learning L2 literacy, they can write before they speak English fluently (Edelsky, 1982). The importance of L1 in learning literacy in L2 has been stressed by several researchers; that is, L1 literate learners could make use of enhanced metalinguistic benefits to facilitate reading (Bauer, 2000) and producing text in L2 (Goodman & Wilde, 1992; Moll & Dworin, 1996).

Anton and DiCamilla (1998) also highlight several critical functions of L1 use in L2 writing tasks. From their study of adult native speakers of English in a beginner level Spanish class, Anton and DiCamilla argue that the use of L1 in collaborative interaction functions not merely as a device to generate a text but also as a means to maintain a social and cognitive space (i.e., the construction of scaffolded help, the establishment of intersubjectivity) in which learners are able to provide each other and themselves with help throughout the task.

The concept of linguistic transfer has been further developed by Ovando and Collier (1998) in that the relationship between L1 and L2 is one of language "interdependence" (p.94). They assert that code-switching is the typical feature to explain the interdependent relationship between L1 and L2, and thus code-switching, including word borrowing, needs to be identified as a representative aspect of language learners' linguistic repertoire and identity instead of as a language barrier. Schwarzer's (2001) study supports this notion of language interdependence. From a longitudinal case study of his 7-year-old daughter's multiliteracy development in both home and school, he argues that children have sufficient capability to develop more than one language and that multiliteracy development would positively impact children's overall learning.

In short, many research studies I presented above have focused on the writing process of children's constitution of meaning. Moreover, various L2 studies have highlighted the importance of L1 in learning L2. However, because their focus rests mainly on children's meaning making process, the majority of these studies have seldom considered the social context in which individuals are situated. Additionally, while focusing on children's use of L1 in learning L2, the studies have tended to provide an incomplete picture of understanding biliteracy. What is missing from the research, in my opinion, is the detailed analysis and

empirical evidence of English language learners' various uses of their L2 in learning their L1.

Children As Social Beings

In the past 15 years or so, much of the theoretical interest has shifted from the individuals' mental meaning making process to the social contexts in which writing occurs (Faigley, 1986). While challenging the cognitivist view of writing because of its failure to consider in what ways writing is situated within a particular context, the language socialization viewpoint, originating mainly in linguistic anthropology, envisions literacy learning as an apprenticeship through which children practice the appropriate cultural ways of using written language from those who are more advanced. In this sense, children's unconventional writing became understood as a part of an apprenticeship rather than solely the individuals' invention (Chapman, 1995; Dyson, 1993).

This socio-cultural perspective of emergent literacy views learning as a situated activity in which learners construct knowledge in relation to social interaction with others (Lave & Wenger, 1991; Rogoff, 1990; Vygotsky, 1978; Wertsch, 1991, 1998). Thus, they all claim that language development does not follow a linear progression of mental structures. Rather, it is a situational change

in children's ways of participating in socially organized and language-mediated activities (Dyson, 1995).

Meanwhile, beyond this Vygotskian perspective, a Bakhtinian approach can further conceptualize children's literacy learning in that children are social agents who not only interact with others but also choose and resist others' words to represent their own meanings (Dyson, 1995, 2001; Manyak, 2001). In reviewing Bakhtin's notion of discourse, Morris (1994) claims that language is viewed not as words in the dictionary but as the actualized meaning of those words used in a specific utterance. He explains:

> …discourse –the production of actualized meaning –can be studied adequately only as a communication event, as responsive interaction between at least two social beings. Language exists on that creative borderzone or boundary between human consciousnesses, between a self and an other. It is this responsive interaction between speakers, between self and other, that constitutes the capacity of language to produce new meaning. (pp. 4-5)

From this view, literacy learning is highly contextualized activities through which individuals appropriate, accent, and reaccent the words of others in accordance with individuals' own evaluative lens (Bakhtin, 1986; Maguire & Graves, 2001).

In Bakhtin's sense, individuals transform others' words by appropriating them. In explaining the process of "appropriation," Wertsch (1998) reconstructs

Bakhtin's writing and defines this process as "one of taking something that belongs to others and making it one's own" (p. 53). Wertsch also stresses that appropriating is a much more complex process than passively consuming or conforming to the words of others. That is, mediated action always involves tension between a cultural tool and an agent's use of it. While dealing with this tension, agents often resist rather than appropriate cultural tools. These processes of appropriation and resistance well represent individuals' use of agency. As Bakhtin (1981) states:

> The word in language is half someone else's. It becomes "one's own" only when the speaker populates it with his own intention, his own accent, when he appropriates the word, adapting it to his own semantic and expressive intention. Prior to this moment of appropriation, the word does not exist in a neutral and impersonal language (it is not, after all, out of a dictionary that the speaker gets his words!), but rather it exist in other people's mouths, in other people's contexts, serving other people's intention: it is from there that one must take the word, and make it one's own. And not all words for just anyone submit equally easily to this appropriation, to this seizure and transformation into private property: many words stubbornly resist, others remain alien, sound foreign in the mouth of the one who appropriated them and who now speaks them; they cannot be assimilated into his context and fall out of it; it is as if they put themselves in quotation marks against the will of the speaker. (pp. 293-294)

In this sense, language learners employ various literacies as communicative tools with which they express their own world (Dyson, 1993, 1995; Manyak, 2001; Moje, 2000b; Morris, 1994). Moreover, drawing on several of Bakhtin's texts, Morris (1994) argues that the inherent interactive, that is, dialogic, nature of discourse accounts for contradiction and multiplicity, which condition Bakhtin refers to as "heteroglossia" (p. 73).

Influenced greatly by the L1 studies, described above, in the past fifteen years or so, the individual/cognitive perspective on SLA became under increasing attack, and researchers began to favor a socially situated view of language use in L2 (Kramsch, 2002; Willett, 1996). As a consequence, L2 literacy studies have become focused on the social contexts in which writing occurs (Hudelson, 1989; Huss, 1995; Kantor et al., 1992). For instance, in her study of a multiethnic classroom of 5-and 6-year-old L2 learners from low-income families, Huss (1995) claims that societal context and interactions with teacher and peers closely intertwine with ESL children's literacy learning in English. Likewise, Schwarzer (2001) argues that in children's writing development, tension exists between invention and convention, between home and school. In his study of his own 7-year-old daughter, Schwarzer stresses that the tension involves two different forces that exist at all times in children's writing, and because of the tension, children's home writings appear to be more authentic and inventive. As such,

these studies above have highlighted how language learners are situated within a particular sociocultural context.

The social view of literacy studies in L2 have often dealt with the issues of ESL students' cultural differences between L1 and L2 that affect the students' literacy learning. The studies all argue that ESL learners often confront new cultural contexts particularly at school that are different from those in their home cultures, which impede their literacy learning (Bell, 1995; Fitgerald, 1993; Hudelson, 1989; Noll, 1998; Ovando & Collier, 1985; Schmidt, 1995; Valdes, 1992). For instance, Schmidt (1995) alleges that cultural diversity induces social hierarchy within peer groups in the school setting. As a consequence, social hierarchy reduces minority students' social interactions with peer groups at school. That is, these minority students are often isolated from mainstream social interaction and school literacy events because their different L1 cultures are devalued within the culturally biased educational system. Likewise, Noll's (1998) study of two American Indian adolescents reveals that the Eurocentric school setting distorts minority students' literacy capacities. For example, because the school curricula come largely from the mainstream culture, the students barely complete the minimum requirements for the reading class because they seldom find any topic related to their native culture.

Another important line of inquiry has argued that minority children's cultures in both L1 and L2 are viewed as important intellectual and socio-cultural resources rather than as a problem in learning L2. That is, minority children's varied cultures between school and home are a "funds of knowledge" that should be incorporated into learning as a resource (Manyak, 2001; Moll et al., 1993). Likewise, Perez and Terres-Guzman (1996) assert that children may develop a cultural repertoire, understanding and developing competency in a different linguistic and cultural system, through literacy. This set of research delineates how ESL learners discursively participate in literacy practices while they maintain, negotiate, and create their identity at multiple levels.

In short, language acquisition researchers have been interested in the linguistic processes of language acquisition, and thus, they consider that the ultimate success of language acquisition is a full mastery of the linguistic and communicative aspects of the language. On the other hand, language socialization researchers have focused on the sociocultural contexts in which language learning takes place, and the researchers perceive that the success of language socialization is full acculturation into the relevant speech community (Kramsch, 2002). Based on the social view of literacy learning, ESL learners began to be viewed not as language processors but as social agents who jointly co-constructed the world with others. Moreover, this viewpoint provides a significant insight into

understanding ESL learners' literacy development in that language socialization rather than language acquisition better describes how literacy learning is situated within a particular community.

Yet, in my opinion, the majority of the previous studies in SLA have delineated the social context as a static or identical tenet in which language learners are embedded. As a consequence, these studies have explored only a partial aspect of literacy development. By contrast, recent attempts have been made to bridge the gap between linguistic structure and social structure: between language acquisition and language socialization. According to this viewpoint, as the goal of language acquisition began to rest more on the discursive nature of social interaction, it became more difficult to separate acquisition and socialization (Kramsch, 2002).

SOME INSIGHTS FROM APPLIED LINGUSITICS AND LITERACY THEORY: SLA PERSPECTIVES

Recently, various research studies have moved toward more contextualized and ideologically situated understandings of language and literacy learning. In this section, I look at these most recent approaches to understanding language and literacy learning that are particularly relevant to SLA. In so doing, it is my intent to document how these areas of research have developed in a similar

theoretical direction and to discuss their significant insights into SLA, which are central to this dissertation study.

Recent studies have proposed different ways of examining written language. That is, written language is often examined in terms of stretches of language or notions of "text" or "discourse" rather than just at the sentence level (Coffin, 2001). Moreover, literacy learning has begun to be viewed as not being ideologically neutral but being affected by race, ethnicity, and class background (Auerbach, 1992). As a consequence, researchers have begun to deal with the unequal power distribution in L2 by examining the power involved in socio-cultural, historical, and political dimensions (Edelsky, 1994; Hyon, 1996; Kramsch, 2000b).

To date, English in global contexts seems to trigger the reproduction of global inequalities (Pennycook, 2001; Warschauer, 2000). In other words, the spread of English could privilege only certain groups of people, unless local diversities and their voices are fully appreciated. Consequently, the issues involved in World English have increased interest in these critical perspectives in L1 as well as in L2 studies (Hammond & Macken-Horarik, 1999; Kramsch, 2000b; Pennycook, 2001). I think that genre approaches and literacy studies, including critical literacy and new literacy studies, have particularly contributed to these different ways of examining written language in SLA.

Genre-Based Research in L1 and L2

Genre is not easy to define (Allison, 1999), and real life texts are not necessarily clear-cut instances of genres (Coffin, 2001). Thus, the issues of genre have been debated in education fields for the last two decades. Overall, genre theories in ESL have developed into three major approaches: the Sydney-School, English for Specific Purpose (ESP) analysis, and North American New Rhetoric studies (Hyon, 1996; Johns, 2002; Yunick, 1997).

Within the discipline of linguistics, the Sydney-School, which is also called Australian Systemic Functional Linguistics, has originated with Michael Halliday. The Sydney-School argues against a progressive approach, which benefits only monolingual students from a white middle-class. That is, their concern is that although this approach has added much to the knowledge that children are readers and writers even before they can do so conventionally (Sulzby, 1985), the approach infers that children from a white middle-class may be more successful in the school setting. In other words, domain ideology still exists, and white privileged curricula continually marginalize certain groups and individuals (Gee, 2001; Luke, 1996). Therefore, the Sydney-School claims that the explicit teaching of macro-structural genres can empower ESL children. According to the Sydney-School, genre is viewed as the different types of text

used in our culture (Martin & Rothery, 1993). At the same time, genre learning is a staged, goal-oriented social process of acquiring structural forms (Martin et al., 1987).

Influenced in part by the Sydney-School, ESP studies have viewed genre as a tool for analyzing and teaching the spoken and written language, required for nonnative speakers in academic and professional settings (Hyon, 1996). Hence, they identify genre as "communicative events" that are characterized by their communicative purposes as well as by various patterns of structure, content, and intended audience (Swales, 1990). Hyon (1996) explains that while both Australian genrists and ESP have focused more on the formal characteristics of genre as a tool for developing language acquisition, they both have paid less attention to the surrounding social contexts in which various genres are used.

Another important school of thought, North American New Rhetoric has drawn, in a multi-disciplinary manner, from Vygotsky, Wertsch, Bakhtin, Foucault, and Bourdieu (Yunick, 1997). Evolving in the 1980s, New Rhetoric stresses that genre should be understood based on the situational contexts in which genre occurs. Vygotsky's notion of the "zone of proximal development" helps us to understand the feature of socially situated genre knowledge. Based on the Vygotskian interpretation, genre is not imposed but cultivated through social interactions (Chapman, 1999).

By extending Vygotsky, Bakhtin has had a great impact on reconceptualizing the traditional notion of genre. Although Bakhtin (1986) defines speech genres as "relatively stable types of utterances" (p. 60) and argues that "genre must be fully mastered to be used creatively" (p. 80), his core argument rests on the possible flexibility and multivoicedness of genres through such concepts as heteroglossia. Therefore, the New Rhetoric approach, mainly inspired by Bakhtin, argues that genres are stable types of rhetorical responses to recurring contexts that are continually evolved, modified, and developed. In other words, while social agents acquire socially dominant genres, they are also able to transform, and therefore create their unique discourse patterns (Freedman, 1993).

To date, genre studies in early literacy, in particular, have been also influenced by this Bakhtinian school of thought. Chapman (1999) reinterprets Bakhtin's speech genres, and explains that genre needs to be understood as flexible models where content, form, context, and function interplay. In addition, she argues that genre development is an emergent process, as are other aspects of writing; children invent genres for particular communication purposes, much as they invent spelling and punctuation. In another study, Dyson (1993) states that children's literacy involves three major genres: folk, popular, and written literacy. The folk genre refers to the discourses that are specific to a children's home community. In the case of the popular genre, it includes the discourses that are

common in children's worlds, such as cartoons. Finally, the written literacy genre means the written traditions that teachers and students use in the official world.

Overall, the three major genre approaches, described above, share an overarching concern with helping students become more successful readers and writers (Johns, 2002; Yunick, 1997). Australian genrists, working with mainly primary school students and adolescents in ESL, argue that explicit teaching of key genres could empower ESL students (Hyon, 1996). To my knowledge, however, the issue of student empowerment still remains unresolved; even though the explicit teaching of genres permits ESL students to gain access to mainstream literacy, such transmitting of genres does nothing to change the existing uneven power structures in language learning (Luke, 1996; New London Group, 1996). Varying from the Sydney-School, ESP studies have worked with mainstream under/graduate students and professionals, who are socially privileged groups of people (Hyon, 1996). In the case of New Rhetoric studies, even though several researchers (e.g., Chapman, Dyson) have worked with children, their main interest rests on monolingual children, especially from low-income backgrounds, rather than ESL learners.

It is also my understanding that although the Bakhtinian perspective provides an innovative insight into early literacy, the previous studies have not yet fully explored the ideological issues that English as a Second Language (ESL)

children face in their target language learning. This is because the studies have not yet provided a realistic solution for the uneven power distribution that is involved in literacy practices (Manyak, 2001). Especially in the case of primary schools, doing well and getting a good report card is tied to how well children meet the expectation of gatekeepers, such as teachers. Being successful in school is therefore limited to learning how to play the game of figuring out what the gatekeepers want (Vasquez, 1999). In other words, gatekeepers' standpoints could possibly deny and devalue the features of multivoicedness that English language learners bring to the classroom. As a consequence, ESP as well as New Rhetoric studies have not yet dealt with this issue that English language learners face in target language learning.

Literacy Studies Perspectives in L1 and L2

In the past 10 years, researchers in literacy studies have focused on how members of a particular speech community engage in written practices as a part of their socialization. If limited to educational applications, this area of literacy studies involves two major schools of thought: Critical Literacy (CL) and New Literacy Studies (NLS).

The term "critical" in literacy studies derives from the neo-Marxists and/or Freire (Lankshear, 1997). Freire's (1970) work has inspired studies in ESL/EFL

in particular, aiming at emancipating disempowered members of particular cultures. In general, the term "critical" means that social agents always view taken-for-granted assumptions skeptically (Pennycook, 1999). Moving far beyond a critical stance to unveil given texts, therefore, critical literacy asks social agents to transform those texts while engaging in socially, culturally, and historically situated literacy practices.

CL approaches in particular have developed in the context of EFL practices and argue that today's English in global contexts trigger the reproduction of global inequalities (Pennycook, 2001; Warschauer, 2000). In other words, the spread of English could privilege only certain groups of people, unless local diversities and their voices are fully appreciated. In such circumstances, a narrow emphasis on the observance of decontextualized rules will serve learners poorly. Therefore, researchers in the area of CL argue that the various literacy resources that L2 students possess should be respected and also be efficiently used for authentic learning purposes. In so doing, L2 students learn about the real world without losing their own identity (Au, 1998). Moreover, ESL writers should be aware of social injustices through critical refection; they should be able to analyze, criticize, reconstruct dominant texts, and finally empower themselves which rests at the heart of this school's concerns in ESL/EFL (Bhatia, 1997; Hammond & Mecken-Horarik, 1999; Pennycook, 2001).

Unlike Critical Literacy (CL), New Literacy Studies (NLS) is rooted in anthropology and sociolinguistics, involving a full array of cognitive, social, cultural, and historical contexts (Barton & Hamilton, 2000; Gee, 1996, 2001). However, NLS by and large follows many principles of CL and thus these two approaches tend to overlap in many aspects. That is, the two approaches have a shared interest in that they both acknowledge the ideological dimension involved in literacy practices.

CL as well as NLS also claims that literacy consists of many different types of reading and writing practices that vary across social and contextual milieus (Coffin, 2001). In other words, rather than viewing literacy as a monolithic property, they both assert that literacy should be perceived from multiple perspectives. In this sense, the realities of increasing the local diversity as well as the global connectedness of literacy can be explained in terms of "multiliteracies" (New London Group, 1996).

In explaining the notion of "literacy practice," Barton and Hamilton (2000) define it as what people do with literacy. In other words, "literacy practices are the general cultural ways of utilising written language which people draw upon in their lives" (p. 7). Using a longitudinal study of 37 children at primary school, from year 4 to year 6, Ormerod and Ivanic (2000) argue that literacy practices and beliefs are rooted in children's personal histories and

learning experiences in and out of school, as individuals and as members of diverse social groups.

Identity, Voice, and Self

Founded in Europe in the late 1950s by linguists and educators, Applied Linguistics deals with language learners' various language uses in particular contexts in terms of social practices. While bridging SLA and critical theory as a interdisciplinary field and situating their studies within a viewpoint of language socialization, Applied Linguistics has considered the issues of identity, voice, and self and further sheds a light on the critical perspectives of language learning research and practices in SLA (Kramsch, 2000b). Whereas humanists have conceptualized identity as a unique, fixed, and stable formation of self developed over time, many researchers in Applied Linguistics who are greatly informed by poststructuralist perspectives have perceived identity as fragmented rather than holistic, changing across time and space, and multiple rather than singular (Hagood, 2002; Peirce, 1995). In this sense, multiple identities are shaped by others within a particular social, cultural, and historical context.

For instance, Peirce's (1995) study prominently highlights the complexity of these identity constructions in L2 learning. Examining five minority women, Peirce argues that language learners can construct complex and contradictory

social identities that change across time and space. Based on her findings, she also argues that social identities are highly related to the learners' viewpoint toward investment. In other words, rather than merely interacting with target language speakers, L2 learners invest in L2 learning only if they anticipate return on their efforts.

In another line of inquiry, however, Moje (2000b) and Thesen (1997) examine the discrepancy between the conventional labels by which language learners are identified and the way the learners represent themselves, and both claim that many poststructuralist studies, including Peirce's study, tend to categorize language learners within a limited set of identity markers, such as "disadvantaged," "second language learners," or "resistance." Based on their findings, Moje and Thesen respectively argue for expanding existing repertoire of identity categories to fully describe the complex and contradictory stances that students maintain in literacy practices. This is because individuals can push against the constructed identity shaped by others as a way of actively representing their selves through position making (Hagood, 2002; Harklau, 2000; Moje, 2000b; Thesen, 1997).

Lam (2000) as well as Maguire and Graves (2001) thoroughly explore how ESL learners discursively constructed their multiple identities and expressed their voices in English through computer-mediated communication (CMC) or

journal writing activities. Focusing on one Chinese teenager's textual identity, for example, Lam observed that wherein English language learning in the official classroom developed his sense of marginalization, the English language that he managed through CMC enabled him to develop a sense of belonging and connectedness to a global English-speaking community. To a great extent, Lam's notion of this "textual identity" parallels "textual personality" in Maguire and Graves' study. While examining three ESL children, they adopted Bakhtin's concept of "speaking personality" to conceptualize the relationship between L2 writing and identity construction. Based on their data, they argue that children may develop distinct personalities and presentation styles through journal writing. Additionally, children can develop the sense of what is significant and what can be negotiated in different social situations.

Several researchers have also explored the notion of identity and voice rather broadly by situating their studies within a language socialization perspective. Willett (1995), for instance, examined L2 learning from the perspective of language socialization. Examining four ESL children, he observed that L2 learning involved diverse forms of social participation. For example, while the children engaged in a pullout program, three girls efficiently helped each other, shifting their roles between information-givers and information-receivers. Therefore, they were able to construct their identities as successful

learners. Likewise, observing two ESL children, Toohey (1996) argues that while participating in their immediate communities, children can actively make use of the available resources that are available to them to negotiate their multiple identities. By so doing, the children can represent varied identities in accordance with their different communities.

THEORETICAL TOOLS FRAMING THE STUDY: RESPONSE TO THE LITERATURE

Throughout this dissertation study, a number of theoretical tools have conceptualized my thinking and writing. A social constructivist lens as a theoretical orientation helped me to see that individuals are active meaning makers, and that learners construct interpretations of ongoing events, actively making sense of language and life. Grounded in the work of Vygotskian studies (e.g., Lave & Wenger, 1991; Rogoff, 1990; Vygotsky, 1978; Wertsch, 1991, 1998), social constructivists perceive language learning as a situated activity that takes place in a particular sociocultural context. Moreover, this situated activity is mediated by "cultural artifacts and resources, both symbolic (e.g., language) and material (e.g., computer)" (Maguire & Graves, 2001, p. 566). However, it is my understanding that this viewpoint does not systematically capture the unequal power distribution embedded in every sociocultural context.

Extending Vygotsky, Bakhtin's dialogism delineates how self is situated within particular social, cultural, historical, and ideological worlds (Bakhtin, 1981, 1986). Reinterpreting Bakhtin's dialogism, Dyson (1995) suggests that texts are shaped on the one hand by the interaction between the speaker and addressee, and on the other hand, by the interaction between the speaker's own psyche and meaning available in the social world. In contrast to a poststructuralist viewpoint (e.g., Foucault, 1970; Freire, 1970) where self tends to be subdued in the shade of power circulation, this dialogic view nicely describes how social selves interact with their symbolic systems as well as ideologically complex social worlds. In spite of the potential of the Bakhtinian perspective, previous studies using Bakhtin's framework have mainly worked with under/graduate level students by limiting the unit of analysis to utterances. As Russell (1997) asserts:

> By focusing on dialog and voices, by limiting the unit of analysis to oral and written utterance as discourse, dialogism brackets off a wide range of non-conversational actions and the material tools through which they are carried out…This can be a particular limitation in studying writing, because writing is used to organize ongoing actions over much larger reaches of time and space than does face-to-face conversation, mobilizing material tools in much more regularized and powerful ways. Thus a broader unit of analysis may be useful. (pp. 506-507)

In summary, neither social constructivism and poststructualism nor the dialogism metaphor is free from limitation. Alongside with Vygotsky, Bakhtin, and Freire, the theoretical position of this dissertation study has rested on viewing literacy development as social, cultural, historical, ideological practices. To examine this intersection between the individual and the social, I perceive that some insights from a New Literacy Studies (NLS) perspective are useful. While locating language and literacy "in their full array of cognitive, social, cultural, institutional, and historical contexts," a NLS perspective focuses on people's adopting different ways with printed words within different sociocultural practices for different purpose and functions (Gee, 2001, p. 30).

In explaining the "literacy as social practice" perspective, which rests at the core argument of NLS, Barton and Hamilton (2000) present five propositions about the nature of literacy:

- Literacy is best understood as a set of social practices; these can be inferred from events which are mediated by written texts.
- There are different literacies associated with different domains of life.
- Literacy practices are purposeful and embedded in broader social goals and cultural practices.
- Literacy is historically situated.

- Literacy practices change and new ones are frequently acquired through processes of informal learning and sense making. (p. 8)

In this respect, while considering interactions among people, within groups and communities, the notion of literacy practices is a useful link between individuals and wider social worlds (Barton & Hamilton, 2000; Maybin, 2000). Thus, "the notion of literacy practices provides an important conceptual and methodological framework for looking at the interrelationships between the following three levels of analysis: a) individual activities, understandings and identities, b) social events and the interactions they involve, and c) broader social and institutional structures" (Maybin, 2000, p. 198).

As I argued above, while focusing mainly on the developmental process of children's constitution of meaning, the previous longitudinal studies have proposed the linear frameworks of literacy progression. Moreover, the majority of the previous studies in SLA have focused mainly on a particular area of literacy development such as the developmental aspect of children's conventional writing, the relationship of L1 and L2, and social context as a particular factor, which either facilitates or constrains children's literacy development. As a consequence, these studies have explored only a partial aspect of literacy development. In contrast to these previous studies, by developing this dissertation study focusing

on the “literacy as social practices” perspective addressed by NLS, this study depicts a full figure of KunHwi’s discursive literacy practices. In other words, while exploring various factors in KunHwi’s literacy development simultaneously, this study explores the developmental process of KunHwi’s literacy practices, aiming to address the matters of “how” he interacted with his social worlds as well as “who” he was in relation to others within a particular community (Dyson, 1995).

CHAPTER 3

METHOD

This chapter describes the methodologies that were employed in developing this dissertation study. The chapter is divided into seven sections: description of the participant, the sociolinguistic contexts of KunHwi's literacy practices, methodological framework, data collection, data analysis, researcher's stance, and trustworthiness.

DESCRIPTION OF THE PARTICIPANT: KUNHWI

In this study, sampling was purposeful. Purposeful sampling is employed when researchers intend to obtain in-depth, detailed information about selected cases (Patton, 1990). In qualitative research, purposeful sampling is frequently used to discover the unique characteristics inherent in a population (Merriam, 2001; Patton, 1990). Rather than working with large samples, this dissertation study focuses more on studying a single person, with the aim of capturing a multifaceted view of the participant's literacy development in more depth. In fact, in a qualitative sense, a large sampling does not guarantee generalizability (Stake, 1994). Therefore, I decided to select a single case by employing a parent-child

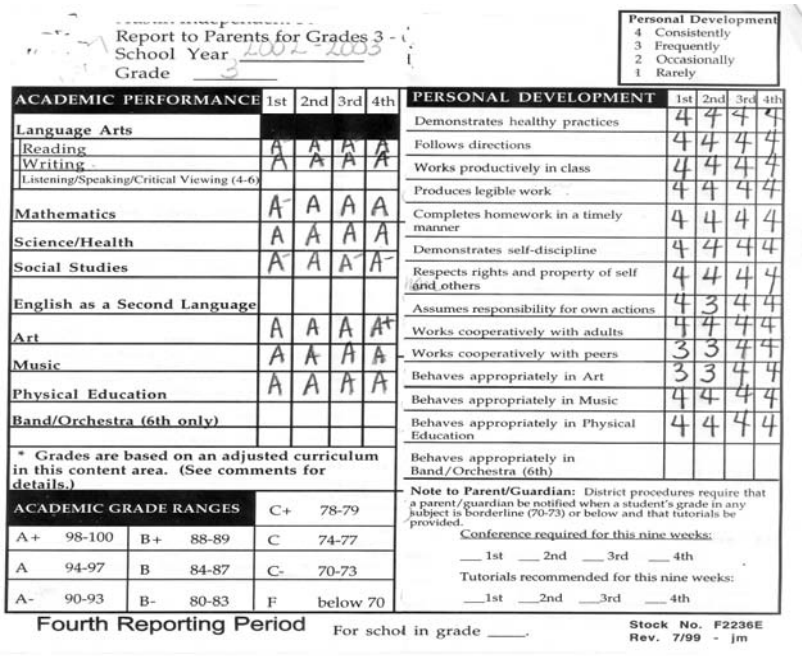
case study. Issues involved in the parent-child study are discussed later in this chapter.

KunHwi, my son, was born in Korea and lived there until he was 5 years and 1 months old (hereafter 5.1). By then, although KunHwi frequently showed unconventional spellings in his Korean (L1) writing, he was able to write short messages that could be understood without his own interpretation. In most instances, KunHwi's Korean writing at home accompanied drawing or playing. Additionally, he was able to read age-appropriate Korean storybooks by himself. In Korea, KunHwi had a private tutor who helped him to learn Korean reading and writing for eight months before he moved to the United States. Moreover, KunHwi studied for 11 months in an informal school setting as a kindergartener in Korea.

KunHwi had little knowledge about the English language when he was in Korea, and he was not yet able to communicate in English. He recognized the English alphabet although he could not effectively distinguish lowercase letters from uppercase letters. When KunHwi was 5.1, he moved to the U. S. and started his first formal American schooling. After 4 months as a preschooler in the U. S., he became a kindergartener. At the end of the data collection of this study, KunHwi finished his third grade year in an American public school. According to his report card from third grade, as shown in Figure 1, he was fairly advanced

academically as well as behaviorally in an American mainstream classroom without being labeled as "Limited English Proficiency (LEP)."

Figure 1. KunHwi's Third Grade Report Card



Report to Parents for Grades 3 - (
School Year 2002 - 2003
Grade 3

Personal Development
4 Consistently
3 Frequently
2 Occasionally
1 Rarely

ACADEMIC PERFORMANCE	1st	2nd	3rd	4th
Language Arts				
Reading	A	A	A	A
Writing	A	A	A	A
Listening/Speaking/Critical Viewing (4-6)				
Mathematics	A-	A	A	A
Science/Health	A	A	A	A
Social Studies	A-	A	A-	A-
English as a Second Language				
Art	A	A	A	A+
Music	A	A	A	A
Physical Education	A	A	A	A
Band/Orchestra (6th only)				

* Grades are based on an adjusted curriculum in this content area. (See comments for details.)

ACADEMIC GRADE RANGES					
A+	98-100	B+	88-89	C+	78-79
A	94-97	B	84-87	C	74-77
A-	90-93	B-	80-83	C-	70-73
				F	below 70

PERSONAL DEVELOPMENT	1st	2nd	3rd	4th
Demonstrates healthy practices	4	4	4	4
Follows directions	4	4	4	4
Works productively in class	4	4	4	4
Produces legible work	4	4	4	4
Completes homework in a timely manner	4	4	4	4
Demonstrates self-discipline	4	4	4	4
Respects rights and property of self and others	4	4	4	4
Assumes responsibility for own actions	4	3	4	4
Works cooperatively with adults	4	4	4	4
Works cooperatively with peers	3	3	4	4
Behaves appropriately in Art	3	3	4	4
Behaves appropriately in Music	4	4	4	4
Behaves appropriately in Physical Education	4	4	4	4
Behaves appropriately in Band/Orchestra (6th)				

Note to Parent/Guardian: District procedures require that a parent/guardian be notified when a student's grade in any subject is borderline (70-73) or below and that tutorials be provided.

Conference required for this nine weeks:
___ 1st ___ 2nd ___ 3rd ___ 4th

Tutorials recommended for this nine weeks:
___1st ___2nd ___3rd ___ 4th

Fourth Reporting Period For schol in grade ____.

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In addition to attending an English-only classroom in an American public school, KunHwi went to a Korean language school every Saturday in the U.S. from August 1999 to May 2000 (from age 5.7 to 6.4). After KunHwi stopped attending the Korean school at his request, his friend's mother, who majored in Korean education, offered to teach KunHwi Korean. Thus, KunHwi went to her

house to learn Korean reading and writing with his friends for an hour every Saturday from December 2001 to October 2002.

THE SOCIOLINGUISTIC CONTEXTS OF KUNHWI'S LITERACY PRACTICES IN L1 AND L2

In this section, I briefly describe the sociolinguistic contexts of KunHwi's literacy practices focusing on KunHwi's parents, language learning context, and literacy communities. In so doing, it is my intent to provide a general understanding of how KunHwi was situated within particular linguistic, cultural, historical, and political contexts, although I delineate the conditional changes of KunHwi's sociocultural contexts in Chapter 4 while exploring each phase of the study in more detail.

Linguistic, Cultural, Historical, and Political Contexts

According to Hornberger (1989), because biliteracy tends to exist in a context of unequal power relations, one or another literacy becomes marginalized according to the particular context in which literacy learning occurs. In other words, a biliteracy configuration in which language learners are involved may vary depending on its societal contexts.

The United States & English Language

English is a West-Germanic language, which originated in England from several local languages. English is written using the Latin Alphabet. English spelling, although largely phonemic, has more complicated rules than many other spelling systems for languages written in alphabetic scripts, and contains inconsistencies that necessitate rote learning the pronunciations of many words (Wikipedia, 2004).

The U.S. does not have a national school system. The government only provides guidance and funding for federal educational programs in which both public and private schools take part, and the U.S. Department of Education oversees these programs (U.S. Department of State, 2002). As of 2002, there were 14,559 agencies, called school districts that were responsible for providing free public education for school-age children within their jurisdiction (National Center for Education Statistics, 2003).

In Texas, the Texas Education Agency (TEA) exists to provide all students with a quality education through which the students can achieve their potential and fully participate in the social, economic and educational opportunities of the state and nation. As an administrative unit for primary and secondary public education, the TEA manages various roles and responsibilities, such as 1) the textbook adaptation process; 2) the oversight of the development of the statewide

curriculum; 3) the administration of the statewide assessment program; 4) the administration of a data collection system on public school students, staff, and finances; 5) the rating of school districts under a statewide accountability system; 6) being the fiscal agent for the distribution of state and federal funds.

The Division of Curriculum oversees the development and implementation of Texas Essential Knowledge and Skills (TEKS) in public schools, which became effective in all content areas on September 1, 1998. In cooperation with the Division of Textbooks, Student Assessment, Educational Technology and Advanced Academics, the goal of the Division of Curriculum is to provide sufficient information and resources to ensure the academic success of all students in Texas public schools (Texas Education Agency, 2003).

As mandated by the 76th Texas Legislature in 1999, the Texas Assessment of Knowledge and Skills (TAKS) was administered beginning in the 2002-2003 school year in an attempt to better reflect good instructional practice and to more accurately measure student learning. Thus, TAKS includes most of TEKS and attempts to ask questions with more authentic approaches than previous tests such as the Texas Assessment of Academic Skills (TASS) (Texas Education Agency, 2004).

Korea & Korean Language

The Korean language is often classified as a separate language in the Altaic language family, in spite of many controversies. Hangul, the written system, was invented in 1443 under Sejong, the fourth king of the Choson Dynasty. Up until then, only Chinese characters had been used to write, mainly by the upper class. Thus, the motivation behind inventing Hangul was to enable the overall Korean people to write their own language in their own way.

The Modern Korean written language has 14 basic consonants and 10 vowels. The Korean language, Hangul, is basically an alphabetic and phonetic language. Whereas 15th century orthography followed a phonemic principle, with each letter representing one phoneme, modern Korean orthography operates on a morphophonemic principle. That is, while a morpheme, or a minimum meaningful unit, may be realized differently according to its context, its orthographic representation is a single base form. Because of the variety of vowel and consonant phonemes and the complex rules for their realization, the Korean language is difficult to Romanize. For example, a single phoneme could be represented by more than one Latin letter, depending on how the Korean phoneme is realized in a given context (Wikipedia, 2004).

The major structural characteristics of the Korean education system are based on those of the United States. This system consists of six years of

elementary school, three years of middle school, three years of high school, and four years of university. In Korea, under the Education Law, all education institutions, whether public or private, come under the direct supervision of the Ministry of Education. The Ministry of Education has control over such matters as student quotas, qualification of teaching staff, curriculum, and degree requirements (Educational Advising Resource Center, 2003). Thus, Korean schools tend to be more regulated compared to American schools.

In the history of Korea, Confucian values, such as adoration of learning or passion for education, have greatly affected Korean philosophical and value systems, and thus, Koreans still tend to value education (Lee, 2001). As one of the side effects of this philosophical orientation, private tutoring is exceptionally popular. For instance, a state-run research institution estimated the annual expenses for private tutoring for elementary and secondary school students at 13.6 trillion won ($ 11.5 billion) (The Korea Times, 2003). Additionally, Korean families have spent an extreme amount of money on teaching and learning English in particular (Nunan, 2003).

In fact, English is a major concern in areas of government, business, and education in Korea. For instance, English is introduced in the third grade, for 30 weeks per year. In 1995, the Sixth National Curriculum adopted a communicative, grammatical-functional syllabus. Moreover, in 2001, the Ministry of English

adopted a policy of teaching English through English. However, the grammar-translation approach has been still maintained in local classrooms because of many practical issues (Nunan, 2003).

KunHwi's Home Context

Beginning in the 1900s, the initial wave of Korean immigrants reached the U.S. and gradually expanded the Korean community in the United States. The number of Koreans living in the U.S. as of the 1998 census was approximately two million (Australia Immigrant Visa Services, 1999). Their literacy practices are situated at all times within a particular history of ideology, culture, and tradition (Barton & Hamilton, 2000). Thus, an immigrant's particular sociocultural context is meaningful to understanding this history in which language learning in the U.S. is embedded.

Within the particular context of the U.S., "immigrants" have been often viewed individuals who moved from their home country to obtain the "American Dream," promises of economic improvement or release from political complications. Thus, these immigrants are believed simply to accept poor treatment and low status because they are supposedly still better off than they would have been in their homeland (Ogbu, 1991).

However, I challenge this traditional way of understanding immigrants because the characteristics of ethnic and/or linguistic minorities today in the U.S. are much more complex and fluid than this homogeneous portrait allows. I argue that the traditional figure of the immigrant, in particular, does not take into account the unique characteristics of the middle-class minorities who moved to the U.S. mainly for academic advantages.

Today, as English has become increasingly international in character, the English language in Korea frequently serves as a tool which promotes economic, social, and individual benefits. Thus, in Korea the motivation for learning English or studying in an English speaking country is rather instrumental. In fact, since the early 1990s, the number of people who moved from Korea to English speaking countries has dramatically increased. Varying from the traditional understanding of immigrants, this group of people tends to hold privileged vocational or educational qualifications in the home country. Moreover, obtaining an educational credential and/or English language proficiency is their major motivation for moving to another country (Park, 2002). Many families in this group, therefore, maintain two households, and they often circulate between their two nations. In so doing, they are strategically benefiting from the opportunities between these two borders.

In reality, however, because this group of people has seldom been studied explicitly, such individuals, including my family, have often been vaguely grouped between middle-class and immigrants for the convenience of white, Western labelers. For example, in the U.S., KunHwi's academic success led us to be in-grouped into a middle-class environment. By contrast, when he struggled academically at school, we were simply out-grouped as immigrants. Thus, I argue that there needs to be a new category for this group of individuals to address the unique characteristics of their lifestyle, goals, and practices in relation to language learning.

To categorize this particular group of people, I utilize the term "transnational." Transnationals are individuals who fluidly intersect the borders of nations, languages, and cultures. For them, two borders are not dichotomous entities, and thus they develop multiple identities while flexibly shifting between the two borders on a continuous basis (Guerra, 1998; Petron, 2003). Following Petron (2003), I prefer "trans-" to "bi-" because "trans-" implies individuals' dynamic and flexible movements across two borders whereas "bi-" involves two dichotomous boundaries.

While examining a socio-economically disadvantaged group of Mexicans, Petron has explored what approaches this particular group of people developed for transnationalism, shifting their borders of culture, language, and history

between U.S. and Mexican contexts. In contrast, I focus on individuals who tend to hold a privileged socio-economic background and/or higher educational qualifications in their home country. I refer to this group of people, which my family belongs to, as "academic transnationals," people who move to the U. S. aiming primarily at obtaining educational credentials or English language proficiency. I argue that academic transnationals are highly strategic language learners as well as educators with respect to their transactional use of academic resources across the borders.

I believe that all transnationals in general are concerned about their children's education and thus help their children's learning by utilizing their "funds of knowledge," the knowledge bases and resources that each household develops (Moll et al., 1993, p.142). However, because the academic transnationals' experiences of practicing the English language and/or other academic exercises in the U.S. tend to be based on their highly specified instrumental motivation, their approaches to education for themselves and/or their children tend to be exceptionally principled, goal-driven, strategic, and even aggressive.

For instance, they systematically compare schooling, learning materials, and learning strategies between their homeland (e.g., Korea) and the United States. By making use of the academic resources available to them, academic

transnationals aim to maximize every practice for themselves and/or their children. Even though their children are in American schools, academic transnational parents regularly bring learning materials and books that they think are useful from their homeland to the U.S. in order to accelerate their children's overall academic achievement and to foster their native language learning, a phenomenon evident in our overall home literacy practices. In categorizing us as academic transnationals, however, I want to emphasize that the category is open so that individual differences within the group can be recognized. Moreover, rather than being fixed and stable, this group of people may potentially transit into another category or group throughout lifelong transformations.

My family, including KunHwi, moved to the U.S. together in January 1999 so his father, JongKwon, could take a visiting professor position, and I entered graduate school. My family planned to moved to Korea after completing our academic goals. In the middle of this study, JongKwon moved back to Korea to continue working there. Because JongKwon moved to Korea and visited KunHwi and me during his summer and winter vacations, I was the only parent who interacted with KunHwi on a daily basis. However, JongKwon interacted with KunHwi via telephone on a daily basis whenever he stayed in Korea. In addition to the telephone, they exchanged e-mails and hand-written letters.

Coming from a middle-class background, both JongKwon and I held sound academic qualifications in Korea. As native speakers of Korean, with English as a second or foreign language, JongKwon and I developed our academic transnationalism while crossing the borders of Korea and the United States. I mainly spoke in Korean, and encouraged KunHwi to use Korean at home. However, as his English ability developed, KunHwi gradually preferred speaking in English to me. Therefore, when KunHwi became a second grader, the family conversations almost always involved complex code-switching between Korean and English. However, when KunHwi assumed his audience could not speak in English, he initiated conversation in Korean and was able to maintain conversation with them in Korean.

As the years progressed, although I intentionally initiated conversations in Korean, in most cases KunHwi responded in English. Whenever I found an unconventional expression in KunHwi's English (e.g. " Put on the light, please!"), the expression was then quickly restated in conventional English (e.g., "Do you want me to TURN ON the light?") by me. Also, in most instances, I translated the same English expression into Korean and repeated it. Through this way of interacting, I believed that KunHwi was able to learn languages in both L1 and L2 more naturally and comfortably.

KunHwi enjoyed watching the Korean educational videotapes that were available at Korean markets in the United States. He also enjoyed watching age-appropriate Korean videotapes sent from Korea. Once a week, he loved to go to a Korean market to choose Korean foods and snacks with me. At the same time, KunHwi enjoyed watching American movies and going to American grocery stores to choose food and snacks with me. I believe that these daily activities such as watching movies or going to grocery stores directly and indirectly affected KunHwi's literacy development.

Our home contained an equally ample supply of videotapes, age-appropriate books, and study materials for KunHwi in both Korean and English in our home. Books for KunHwi were displayed separately from his parents' in each of our bedrooms as well as in the living room. Tools for literacy such as pens, pencils, and paper were in abundant supply. Each bedroom was equipped with computers, desks, and chairs. Written artifacts and drawings produced by KunHwi at school or at home were displayed on the wall of KunHwi's room. Additionally, posters, calendars, multiplication tables, and maps hung on the wall at KunHwi's request. These were written in Korean, English, or Chinese. Memos, school calendars, and KunHwi's school lunch menus were displayed on the refrigerator so that KunHwi and I could check them daily.

Throughout the four years of the data collection period, KunHwi and I developed his literacy portfolios. In this study, literacy portfolios refer to the collection of printed materials that are related to KunHwi's literacy practices. While developing his literacy portfolios, KunHwi and I often revisited the written texts he had produced earlier so that we both were able to discuss his writing development.

In our family, reading events were not maintained as ritual routines such as bed-time reading. Rather than maintaining shared-reading as a daily routine event, I encouraged KunHwi to ask whenever he needed me to assist him in reading. Interactions related to reading focused mainly on sharing KunHwi's overall understanding and feeling about the content of the readings. His independent reading events were also maintained and encouraged at home, and in most cases, KunHwi selected the reading materials that he wanted to read.

Three public libraries were located near KunHwi's residence, and he checked out books from these libraries once or twice a month. In addition to the public libraries, KunHwi and I enjoyed going to American bookstores during the weekends. We spent one or two hours reading books and magazines, and purchased what we liked. Mostly, however, KunHwi purchased books in English from school through book-orders that were sent home once or twice each semester. KunHwi' s father sent age-appropriate Korean books and study

materials to the United States. At times, KunHwi borrowed Korean readings from his Korean friends.

KunHwi's School Context

Although this study focuses mainly on KunHwi's literacy development from kindergarten to third grade, KunHwi experienced an American formal education as a preschooler for approximately four months before this study's focus and I believe that his experience as a preschooler directly and indirectly affected his overall literacy development progress. Therefore, I briefly explain about his preschool context at Jamestown Elementary School[3] in addition to experiences at Dustin Elementary School.

Jamestown Elementary School is located in a middle-class community in a mid-sized city in central Texas. After my family moved to the U.S., KunHwi entered the second semester of preschool. His preschool teacher was a white, middle-class, and female. In addition, KunHwi's preschool classmates were two European Americans, three African-Americans, four Koreans, one Chinese, and two students from India.

After four months of preschool, KunHwi transferred to Dustin Elementary School. Dustin Elementary School is located in an upper-middle to middle-class

[3] All school names have been changed to protect confidentiality.

community, close to Jamestown elementary school. Because Dustin Elementary School does not include a preschool program, children living in the Dustin community go to preschool at Jamestown Elementary School, and then transfer to Dustin Elementary School when they become kindergarteners.

Due to the recent influx of minorities to the community, the school currently shows a significant increase in the number of linguistic minority children, including Koreans, Chinese, Southeast Asians, and Hispanics although the majority of school staff, teachers, and students consist of European-Americans. Consequently, KunHwi was involved in a multicultural classroom environment throughout the four years of this study.

In the case of the school's philosophy of literacy instruction, Dustin Elementary School emphasized balancing literacy so that the school tried to meet each child's needs by using various modes, such as guided reading in small group instruction, shared reading for group instruction, shared writing, and guided writing practice. In other words, the school focused mainly on meeting the needs of every student to assist each student in becoming a competent reader and writer (from ethnographic fieldnotes: April 2001).

Overall, Dustin Elementary School made a significant attempt to celebrate the multicultural resources that students and parents brought with them into the school. For instance, once a year, Dustin Elementary School celebrated a cultural

heritage day through which families from diverse countries shared the traditional food from their own countries and introduced their unique cultures. In the case of literacy, in particular, many school signs in Dustin Elementary School are translated into Spanish in addition to English in an attempt to create a biliterate environment.

METHODOLOGICAL FRAMEWORK AND RESEARCH DESIGN

This study employed an interpretive research methodology in order to observe the multiple aspects of a Korean ESL child's biliteracy development. According to Erickson (1986), interpretive methods attempt to identify the significance of the actions in events from the various points of view of the actors themselves. Therefore, interpretive methods are particularly appropriate when one intends to focus on knowing what is happening in a particular place rather than across a number of places. In Erickson's words, by utilizing interpretive methods a commonplace becomes problematic and visible, and thus how people construct the meaning of their world can be documented systematically. By employing interpretive methods, therefore, I was able to explore how KunHwi constructed and negotiated meanings throughout his literacy practices within particular contexts.

With the aim of capturing a multifaceted view of KunHwi's literacy development, I combined a qualitative case study with methods from grounded theory (Strauss & Corbin, 1998). The case is a thing, a single entity, and a unit with boundaries. A case study is particularly suitable if researchers are interested in process perspectives (Stake, 1994). A qualitative case study, in particular, is commonly used to gain an in-depth understanding of the situation and meanings for those involved (Merriam, 1998). Therefore, I decided to employ a qualitative case study in order to generate a rich description of an English language learner's literacy development in L1 and L2. Moreover, beyond a literacy product, I intended to conceptualize the case boundary of early literacy processes as well as their social contexts. Borrowing Y. Goodman's words from the forward of Martens' book (1996), this case is unique in the ways that all homes are unique-but not simply because of its middle-class nature, such as a privileged environment where literacy is considered important.

Moreover, in order to devise a comprehensive model for explaining KunHwi's biliteracy development, I adopted methods from grounded theory. Strauss and Corbin (1998) explain that in grounded theory, "theory" refers to "a set of well-developed concepts related through statements of relationship, which together constitute an integrated framework that can be used to explain or predict phenomenon" (p. 15). In other words, by utilizing grounded theory, this study

develops a well-integrated model that can be used to explain the holistic picture of KunHwi's literacy development.

Parent-Child Study

This dissertation is a parent-child study that explored how KunHwi's biliteracy developed during the last four years. In a qualitative sampling, accessibility is one of the major issues. For example, in addition to receiving permission from parents and a school district, if it is a longitudinal study, several practical considerations should be involved: whether the participant's remain in the community for the duration of the study or decline the offer in the middle of the research (Noll, 1998).

Beyond the practical issues explained above, a parent-child study was seen as the most suitable methodology that could provide an in-depth understanding of KunHwi's literacy development. This is because parents are the first and immediate teachers of their children. Moreover, children interact with their parents for a longer period of time than with any other people. As children negotiate meaning with parents, they become competent members of their immediate communities (Wells, 1987). Parents, therefore, are the ones who know their children best and they foremost contribute to their children's literacy

learning (Northin-Meier, 1998). As Bissex (1980) argues in her study of her son's literacy development:

> Parent-researchers may be long on sharing and short on distancing…A case study this detailed and extended over time would have been unmanageable were I not a parent. (pp. vi-vii)

In fact, a parent-child case study is not new in the early literacy field (e.g., Bauer, 2000; Bissex, 1980; Kim, 2002; Martens, 1996; Schwarzer, 2001).

As a mother as well as a researcher, my intent was to assist KunHwi in acquiring his literacy in Korean and English. While observing KunHwi's literacy development to learn about the complex processes of many developmental aspects, I tried not to intrude on his daily life. However, as Bauer (2000) notes, intrusion was inevitable. In an attempt to minimize the intrusion, I followed Bauer's strategies in that data were collected from naturally occurring routine activities rather than from situations artificially created for the purposes of this study.

From another point of view, however, the overall procedures of this study affected both KunHwi and me positively. In other words, throughout the data collection period, I continuously cultivated effective communication strategies as a parent as well as a researcher. As a consequence, throughout this dissertation study, KunHwi and I established a strong emotional bond. Moreover, in the

course of developing his literacy portfolios, we jointly reflected, analyzed, evaluated, and gained an insight into KunHwi's literacy development in Korean and English in more detail.

In the case of KunHwi, he was aware of the present case study from the beginning of this data collection, and to some extent, his awareness of this study influenced KunHwi to become a "cooperative participant." For example, during the first month of the data collection period, when KunHwi, at the age of five, first noticed that I was collecting almost all of his writing samples, he asked me why I was collecting them. I then explained that we would be able to observe his literacy progress by collecting his writing samples. Once KunHwi noticed my collecting his writing samples, he often came to me and said, "Do you want this?" proudly showing me a writing piece that he produced (Ethnographic fieldnotes: October 1999).

As KunHwi grew older, starting approximately at the age of seven, his questions about my research became more specific. For example, when I was writing a research paper about KunHwi at home, he often came to sit next to me and observed what I was reporting. KunHwi frequently asked me about who would read the paper and why the potential readers would be interested in his writing. I then showed KunHwi several parent-child case studies that had been

done by Bissex (1981), Martens (1995) and Schwarzer (2001) so that KunHwi was able to become aware of what was meant by research and research papers.

Because I almost always asked KunHwi about how and for what purposes he had written each writing sample, as this dissertation study progressed, KunHwi voluntarily asked me, "Do you want to know about what I wrote?" Throughout these conversations, KunHwi and I were able to share in-depth information about his intentions, purposes, and procedures in each writing sample.

KunHwi maintained ownership of his literacy portfolios throughout the data collection periods. An example of his showing ownership is that KunHwi often asked me, "Mom, I need to have my writing back that I gave to you yesterday because I find that I still need that for playing this game. Let me give that to you once I don't need that anymore. Is it okay?" As such, even though I helped KunHwi to collect his writing samples, he held on to the ownership of his writing. Moreover, once KunHwi realized that other people in addition to me might read his writing samples, he was more concerned about the unconventional spellings that he had produced previously. One day while I was writing a research paper, KunHwi found an unconventional spelling from writing that he had produced a year before. He then cried, " Uh-uh… this is wrong. I need to correct this. Or other people may think I am not smart." (Ethnographic fieldnotes: March, September 2000).

In short, based on the evidence above, I claim that as KunHwi became aware of this dissertation study, he was more concerned about the potential audience of his writing, and to some extent this awareness caused him to focus more on his writing practices. Borrowing Schwarzer's words (1996), KunHwi 's awareness of this study could be considered an "enhancer" to the study rather than a "drawback" (p. 33) and ultimately shaped his literacy practices.

DATA COLLECTION

The present study defines literacy as the ways of people's engaging with language in the written mode. I believe that literacy development needs to be understood in relation to specific, diverse sociocultural practices (Moll & Dworin, 1996). Thus, this study focuses on KunHwi's practices of literacy, his various uses of writing in particular. The practices can be explored not only through events but also from the text itself (Ormerod & Ivanic, 2000). Throughout the examination of KunHwi's literacy practices, therefore, I collected KunHwi's written artifacts as a primary source of data of this study. Beyond the written artifacts, throughout four years of the data collection period, KunHwi and I developed his literacy portfolios, the collection of print that was related to KunHwi's literacy practices. In addition to his written artifacts, learning

materials, books, and various printed documents from school such as report cards, awards, letters, rubrics, and many other forms of school documents were collected.

Moreover, I wrote up ethnographic fieldnotes while I participated in the daily routines of life with KunHwi in relation to his literacy practices in an attempt to reconstruct full descriptions of every scene. Ethnographic fieldnotes are a description of a slice of life on a page. Thus, writing ethnographic fieldnotes is a process of analysis-in description that is selective, purposed, angled, and voiced because they are authored by a researcher (Emerson et al., 1995).

Written Artifacts

Written artifacts produced by KunHwi were used as a primary source of data for this study. KunHwi's written artifacts from both home and school were collected in chronological order for approximately four years, from January 1999 to August 2003. LeCompte (1993) defines "artifacts" as "symbolic materials such as writing and signs, and non-symbolic materials such as tools and furnishings" (p. 216). This dissertation study primarily focused on the symbolic materials produced by KunHwi.

Most of the unconventional writings were thoroughly read by KunHwi. Afterward, I asked KunHwi to explain what he had tried to write to help me

understand his intended meaning. Throughout these procedures, I sought to understand the evolution of KunHwi's literacy hypotheses, beyond investigating literacy products. His interpretations of unconventional writing, verbal responses, interactions, and "egocentric speech" (Vygotsky, 2000, p. 26) during the writing activities were documented through fieldnotes. In addition to his intended meaning, I asked KunHwi about the purpose of each writing sample. I also asked KunHwi about how he completed each writing sample in order to learn about his various approaches to literacy repertoire use.

Ethnographic Fieldnotes

The written artifacts accompanied fieldnotes in the course of persistent observation. Fieldnotes refers to the description of what has been observed and thus, they are descriptive, detailed, and concrete. The fieldnotes usually include social context, processes, and what people articulate. Additionally, the fieldnotes contain the observer's insights and interpretations (Patton, 1990). Following Patton's definition, all fieldnotes included dates, sites, brief descriptions of observation, actual conversations held at sites, and reflection.

My role alternated between distant observer and participant observer depending on the situation so that I could perform "kidwatching" (Y. Goodman, 1996, p. 214) of KunHwi on a daily basis. Y. Goodman explains that kidwatching

strategies are informal observations of a child in various situations with critical insights. Field notes accompanied the kidwatching strategies whenever distinguishable features were found in the course of persistent observation. In the home setting, I was a participant observer. That is, during the observation process, I often questioned KunHwi about his writing with the aim of obtaining answers that could not be addressed simply by observing (Graves, 1983). In other words, the observations frequently occurred as a mixed form of observation and interview with KunHwi.

KunHwi and I talked at home as much as time allowed. The main discussions included broad topics of KunHwi's school life in addition to various literacy events performed at school. For example, KunHwi and I usually started a conversation with “how was your day at school?” As KunHwi shared various events, activities, and episodes with me, I learned more about his friendships, social networks, and overall school life. Additionally, these conversations dealt with the topics of living in the American community and culture, and literacy learning in English and in Korean.

In the case of conversations that in particular focused on literacy practices, the majority of conversations were held every week after I received a “Wednesday folder” from KunHwi’s school. This folder was sent home every Wednesday for every student. Because KunHwi’s teachers were informed about

my research at the beginning of each school year, almost all written artifacts produced by KunHwi at school were collected and sent home via the folder. Based on the written artifacts from the folder, KunHwi and I talked about how and for what purpose he wrote each writing in order to understand KunHwi's intent, purpose, and process of each writing sample. I also asked KunHwi about how he completed each writing sample in order to learn about his various approaches to literacy repertoire use.

When KunHwi produced texts at home, however, I asked KunHwi about the writing right after or in the middle of his writing event using the same questions as I explained above, such as KunHwi's intent, purpose, and the process of each writing sample. Almost all the conversations with KunHwi that continued for more than 15 minutes were tape-recorded and transcribed. For example, once a semester, KunHwi and I regularly surveyed his literacy portfolios in order to observe and discuss his literacy progress. During this event KunHwi loved to produce evaluative comments on his writing pieces. Because the events usually lasted more than 30 minutes, I tape-recorded and transcribed the events in order to record KunHwi's own words. To quote Seidman (1998):

> To substitute the researcher's paraphrasing or summaries of what the participants say for their actual words is to substitute the researcher's consciousness for that of the participant. (p. 97)

Therefore, I tape-recorded and transcribed these instances of conversation in order to record KunHwi's actual words as much as possible. To facilitate audio tapings, two tape recorders with microphones were stored in the living room in which most of our conversations were held.

In the case of the school setting, I became a distant observer in an attempt to unobtrusively understand KunHwi's social network, literacy environment, and the procedures of various literacy activities. As a parent and a researcher, I observed KunHwi's classroom parties, language arts sessions, lunchtimes, and recesses. I then jotted down memos during the observations and wrote up fieldnotes immediately after each observation by referring to the memo. Fieldnotes included a brief description of observation, site, observation summary, and reflection.

The fieldnotes also included conversations with KunHwi's teachers. Conversations with teachers were held before and after school, at teacher-parent conferences, and at recess. The conversations in occasional short meetings and conferences mainly focused on discussing KunHwi's school practices in general and literacy practices in particular. At times, the conversations also developed based on KunHwi's written artifacts sent back home. In order to learn more about school activities, other parents and I asked teachers questions via e-mails. Additionally, I collected "first day letters" as well as "weekly letters" that were

written in the teachers' own words to explain their philosophy and goals for teaching. Moreover, various documents in relation to KunHwi's literacy practices such as his report cards, various letters, and notes from school were collected to understand the school context of his literacy practices. I wrote up full fieldnotes relying on jottings from the field, which helped me to reconstruct full descriptions of the scene.

DATA ANALYSIS

Given that dissertation work is a long journey of struggling with complexity and ambiguity, I believed that a pilot data analysis would, to some extent, provide a guideline for my dissertation work. Hence, the pilot data analysis was conducted in the Spring 2002 with the same research questions as the ones this dissertation study has proposed; I call the procedure a pilot data analysis rather than a pilot study because data collection was then still ongoing.

In the pilot data analysis, data collected from August 2000 to December 2001 were used in order to find out the interrelated major dimensions that constituted KunHwi's literacy practices in L1 and L2. In other words, I conducted the pilot data analysis using only partial data. At the final stage of this data analysis, six major categories that were interrelated in KunHwi's literacy

development emerged: context, function, form, topic, tool and writer. However, for this dissertation study, I explored KunHwi's overall biliteracy development from January 1999 to August 2003. Although I referred to the findings from the pilot data analysis, the categories for this dissertation were grounded mainly in this dissertation study analysis.

For this dissertation study, written artifacts and reconstructed ethnographic fieldnotes were analyzed using constant-comparative analysis (Strauss & Corbin, 1998). Given that qualitative research is an inductive and ongoing process, once the data analysis began from the data collection, the procedures continued to move recursively. In other words, it was difficult to separate analyses from findings because the two procedures were interwoven. Indeed, throughout this data analysis, I continuously moved back and forth between general and specific to obtain condensed themes.

Overall, the data analysis was divided roughly into the following procedures. First, I conducted open-coding on the memos. I divided the total body of data into four phases: kindergarten, first grade, second grade, and third grade, in order to make the data more manageable. After that, I looked through the written artifacts produced by KunHwi several times and read through the ethnographic fieldnotes carefully in order to delineate tentative categories in KunHwi's literacy practices that were inextricably related.

The second stage involved finding relationships among the categories to sort and to rearrange data into major and sub-categories. In other words, the rough categories were reduced and modified into major themes as the data analysis further developed. At the final stage, I condensed the major categories that comprised KunHwi's literacy practice in an attempt to explain my research question 1-a:

1. How has KunHwi's biliteracy developed during the last four years?
    a. What are the interrelated major dimensions that constitute KunHwi's literacy practices in L1 and L2?

The condensed major categories that constructed KunHwi's literacy practices were the sociocultural context, the writer, and the literacy repertoire. These dimensions became an analytic tool to develop this dissertation study efficiently.

Once I arrived at these tentative major dimensions, I looked back at the details of the data in order to answer my research question 1-b:

b. How has KunHwi's literacy changed and developed when traced through these dimensions of KunHwi's literacy practices in L1 and L2?

The detailed description of question 1-b is presented in Chapters 4 and 5.

Simultaneously with the data analysis while explaining my research question 1-b, I continuously constructed and reconstructed a comprehensive model for describing KunHwi's literacy development in order to answer my research question 2:

2. What is a feasible model for explaining the complexity of KunHwi's biliteracy development during the last four years?

In an attempt to scaffold this model, in particular, I first sketched the emerging themes while exploring how KunHwi's literacy changed and developed. After that, I constructed a comprehensive model based on the scaffold of my model in order to integrate every emerging theme. Throughout this procedure, although I referred to the preliminary model obtained from the pilot data analysis, the final version of model was mainly grounded in the dissertation data analysis.

Throughout the data analysis procedure, I not only focused on KunHwi's written products but also on KunHwi's point of view: with what social purpose he engaged in each writing event. Although the interpretive lens focused mainly on KunHwi's viewpoint, I also included teachers and institutional perspectives in order to take "the tensions between the labelers and the labeled" (Thesen, 1997, p. 488) into account. Moreover, given that the researcher is the tool in qualitative research, this study developed through my lens, the way I interpret the world.

THE RESEARCHER AS A HUMAN INSTRUMENT

In qualitative research, the researcher is a primary instrument. Consequently, in developing a qualitative study, "all observations and analyses are filtered through that human being's worldview, values, and perspective" (Merriam, 1998, p. 22). I, a Korean female who is a native speaker of Korean with English as a second language, and who is the informant's mother, conducted all research procedures, collected, analyzed, and interpreted data. Thus, it is important for readers to understand my historical background and philosophical orientations because they greatly influenced this research.

I am in my mid-30s, a former English instructor, who taught several age groups, from children to adults in Korea. I was born in Jeju, a small island located in the southern part of Korea, and grew up there until my high school years. My parents and parents-in-law are all native speakers of the Jeju dialect and they are still living on the island. Modern Korean in South Korea is divided into six dialects: Central, Northwest, Northeast, Southeast, Southwest and Jeju. Although the Korean language has regional variations in both vocabulary and pronunciation, Korean does not involve dialects that are mutually unintelligible except the Jeju dialect. Therefore, the Jeju dialect is often treated as a foreign language. Despite several decades of official education, the various dialects are

used among Koreans having various educational as well as socio-economic backgrounds (jforge, 2000).

Korean dialects are employed on an oral language basis. Thus, I acquired the Jeju dialect naturally by interaction with my parents and other interlocutors surrounding me. As one of the social norms, a dialect stands outside of a standard language, and ideology plays major role in the stratification of dialects (Haugen, 1997). In other words, languages are socially and politically stratified even within inter-ethnic groups, and this phenomenon appears in South Korea.

After I moved to Seoul, the capital of South Korea, to continue my study at the university, I seriously struggled with my identities. In reflecting on my experiences, living in Seoul as a non-native speaker of standard Korean was more difficult than living in the U.S. now as a non-native speaker of English. Whenever I talked to my parents on the phone, using the Jeju dialect, native speakers of standard Korean laughed loudly at me saying, “It doesn’t sound like you.” On TV programs or movies in Korea, heavy dialect users are often stereotyped as being from a low socio-economic background, and the speakers of standard Korean enjoyed mocking the dialect users on TV without caring much for me or my identity. The more I interacted with the standard Koran language users, the more I was able to critically observe ideology in language uses.

Throughout the four phases of the study, as a graduate student in Foreign Language Education, I was involved in various social networks and discourse communities in relation to this field, and such social interactions have influenced my continuous changes in values and perceptions with respect to language learning. In general, I would say that my perception changed from naive to critical. Encountering critical pedagogy in L2 learning empowered my identity by revisiting and revaluing my silenced experiences as a language minority in Korea as well as in the United States.

As a doctoral student in Foreign Language Education as well as an English language learner myself, therefore, I became intrigued in how language learners would develop their languages in L1 and L2 and negotiate multiple identities within a particular socio-culturally and historically situated context: the relationship between individuals and their social worlds. My perspectives, changing over time and space, influenced our family's everyday life of language practices and my ways of interpreting the world. Given that the world is filtered only through my perceptions, values, and histories, I admit that I may have overlooked many other issues, which may possibly be captured by others.

ISSUES IN QUALITATIVE RESEARCH: TRUSTWORTHINESS

The findings from qualitative studies tend to be challenged with respect to "trustworthiness" in reference to reliability and validity in qualitative research (Lincoln & Guba, 1985). To acknowledge and maintain awareness of personal biases and perceptions, throughout the study I recorded my reflections and assumptions in memos. Therefore, while conducting "peer-examination" (Merriam, 2001, p.204) throughout the research, I was able to share my assumptions with debriefers in order to establish trustworthiness. Moreover, Korean language data were translated into English for potential readers of this dissertation; the procedures were jointly held with a peer debriefer who was fluent in Korean as well as in English in order to establish trustworthiness.

The collected sets of data that this study employed were triangulated in order to establish trustworthiness. According to Berg (2001), "triangulation" is the use of multiple lines of sight in qualitative studies. "Long-term observation" (Merriam, 2001, p. 204) allowed me sufficient time to understand the various features of KunHwi's literacy development.

In summary, this study used a qualitative case study to observe the multiple aspects of a Korean boy's literacy development in Korean and English. At the same time, this study adopted grounded theory in order to devise a

comprehensive model. Written artifacts and ethnographic fieldnotes were analyzed using constant-comparative analysis (Strauss & Corbin, 1990). In order to establish trustworthiness, I employed peer-examination, triangulation, and long-term observation. Consequently, it is reasonable to assume that similar dynamics may be expected with a similar population under similar case boundaries. In so doing, my hope is that the findings provide insights into the ways in which English language learners' literacy development can be fostered.

CHAPTER 4

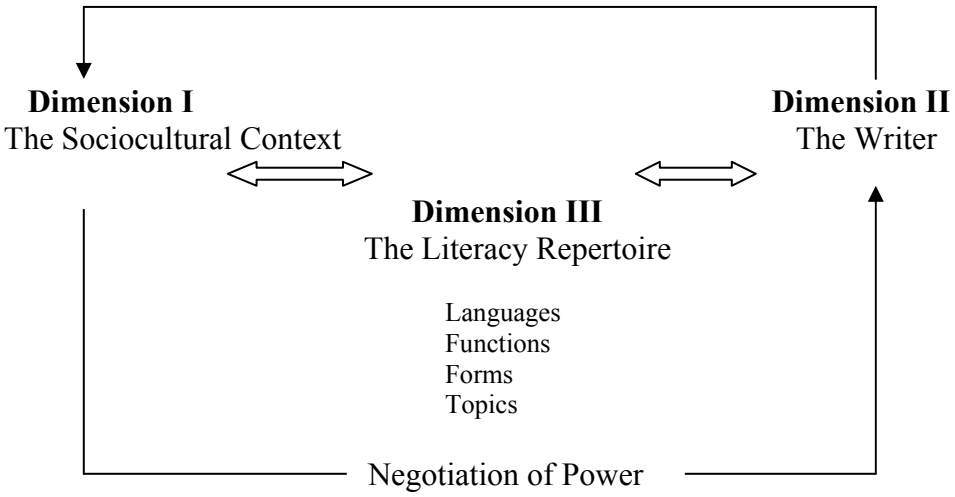
Literacy Practices During Four Years

Overview: Introducing a Comprehensive Model of Early Literacy Practices

In developing this study, I first delineate a multidimensional model of early literacy practices based on recursive themes that emerged from data analysis. By doing so, it is my hope that readers can look first and foremost at the complex processes of KunHwi's literacy practices from a broader viewpoint. Based on an overarching perspective established through the model, I then provide closer scrutiny by analysis across the four phases of the study.

In this study, literacy is viewed as individuals' various ways of engaging with language in the written mode. Literacy development, therefore, should be understood in relation to specific, diverse sociocultural practices (Moll & Dworin, 1996). I define "dimension" as an inextricable tenet that characterizes KunHwi's literacy practices. By and large, the relational possibilities in KunHwi's literacy practices can be classified into three major dimensions: the sociocultural context, the writer, and the literacy repertoire as seen in Figure 2.

Figure 2. Comprehensive Model of Early Literacy Practices



To arrive at the comprehensive model of early literacy practices delineated in Figure 2, the following procedures were undertaken. First, I divided the total body of data into four phases: kindergarten, first grade, second grade, and third grade. I then looked several times through the written artifacts produced by KunHwi. I also read through my ethnographic fieldnotes carefully in order to delineate tentatively classified categories that were inextricably entangled in KunHwi's literacy practices. Throughout this procedure, I not only focused on KunHwi's written products but also on KunHwi's point of view, concentrating on delineating with what social purpose he engaged in each writing event. Moreover,

I took teacher and institutional perspectives into consideration together with my interpretation.

Secondly, relational possibilities among the preliminary categories were sorted and reduced into major themes. Finally, I condensed three major dimensions constituting KunHwi's literacy practices: the sociocultural context, the writer, and the literacy repertoire. Once I arrived at these three dimensions, I reviewed the details of the data in order to explore how KunHwi's literacy changed and developed by tracing the dimensions. Simultaneously with the data analysis procedure, I sketched the emerging themes in an attempt to derive a model. At the final stage, a comprehensive model evolved that encompassed these themes.

The first dimension includes the sociocultural context where literacy practices are constrained as well as enacted. The sociocultural context refers to the setting in which literacy development is shaped by the ongoing, dynamic accomplishment of people's acting together with shared tools, including writing (Russell, 1997). The context involves not only participants but also the environments in which interactions take place among people to construct learning (Roskos & Neuman, 2001). In fact, Barton and Hamilton (2000) suggest that although movement, leakages, and overlaps appear between the boundaries of sociocultural context, it is still a useful starting-point to explore individuals'

literacy practices by tracing a particular sociocultural context, such as home and school. This is because the sociocultural context is a domain within which literacy is used and learned, and thus different literacies are always associated with different context.

The context includes recurring interaction between values, beliefs, practices, norms, conventions and relations of power (Ivanic, 1998). Especially in the case of children, their discursive actions are often constrained by caregivers. Yet, they are also able to actively shape the very context that shapes them (Kramsch, 2000a). In other words, early literacy development rests on continuous power negotiation between the social context and the writer, which I refer to as "negotiation of power." In this study, rather than compromising among participants to reach a consensus, the negotiation of power refers to the participants' complex and diverse processes of dealing with ideology to gain control over their discursive practices (Prawat & Floden, 1994).

Through the negotiation of power, discoursal self is conveyed to others by the actions through which writers align with or resist against socially distributed discourses and practices (Ivanic, 1998; McCarthy, 2001). Therefore in developing the second dimension, the writer, I explore in what ways KunHwi's discursive practices were constrained or enacted within sociocultural contexts through the negotiation of power. His use of agency, voice, and his dealing with multiple

identities in his literacy practices in response to a particular context of power relations were explored.

The third dimension, the literacy repertoire, is located at the crossroads of power negotiation between the social context and the writer. According to Blom and Gumperz (1972), "community linguistic repertoire refers to the totality of linguistic resources, which speakers may employ in significant social interaction" (p. 411). Similarly, by "literacy repertoire" here I mean the totality of literacy resources and metalinguistic knowledge, which refers to knowledge about the knowledge that is available to a writer. In this study, the literacy repertoire includes languages, functions, forms, and topics.

This study explores the developmental aspects of KunHwi's gaining control over his literacy repertoire that was available to him through negotiation of power with others. Russell (1997) explains that "tools refers to material objects in use by some individual or group to accomplish some action with some outcome-that is, tool-in-use" (p. 511). KunHwi was an English language learner in an American school, and English was the exclusive tool with which the school maintained the official curricula. However, he cultivated Korean as well as English at home. This study, therefore, explores KunHwi's four-year journey into becoming biliterate in Korean and English in the United States. Functions in writing refer to specific social purposes for literacy uses evolved in the service of

KunHwi's social needs. According to Halliday (1975), while language has evolved in the service of certain particular human needs, a set of language functions appears even in the language of very young children. The various social purposes were served in particular form-in-use. Forms, therefore, refer to various types of representation of KunHwi's discourses in writing. In the case of topics, they are related to various themes that KunHwi wants to express.

In what follows, I delineate the developmental process of KunHwi's literacy practices during the four phases, his kindergarten, first, second, and third grade years. I develop these chapters while tracing the three major dimensions constituting KunHwi's literacy practices that emerged from data analysis: the sociocultural context, the writer, and the literacy repertoire. In so doing, I can delineate how these interrelated dimensions changed and developed over time and space. In understanding the comprehensive model of early literacy practices proposed in Figure 2, it is important to point out that although each category has been treated in a relatively discrete way for the purpose of efficiently delineating an aspect of early literacy practices, these categories posit, in fact, a continuum of reciprocal simultaneities that share many characteristics.

Phase I: KunHwi in Kindergarten

This phase of the study describes KunHwi's literacy practices during his kindergarten year. I develop this phase by tracing three dimensions: the sociocultural context, the writer and the literacy repertoire, all of which comprise KunHwi's literacy practices. As a way to integrate these separately delineated three dimensions in KunHwi's literacy practices, I conclude this chapter by documenting the interrelatedness of these dimensions.

DIMENSION I: THE SOCIOCULTURAL CONTEXT

The sociocultural context of KunHwi's writing was divided largely into two rough social units: school-based and home-based contexts. Various social networks were shaped and various literacy practices were initiated within these discourse communities.

Home-Based Context

Until KunHwi was a kindergartner, my family was planning to stay in the U.S. for only a year until we had attained our academic goals. Because we did not plan to stay for a long period, we tended to concentrate mainly on KunHwi's

successful adjustment to an American school and his English learning. Therefore, rather than living in the student-housing complex where many Koreans lived closely together, we decided on a neighborhood that was a little further away from the Korean communities and in which an American public elementary school with a good reputation was accessible. However, I also encouraged KunHwi to keep reading Korean storybooks in order to foster his Korean language ability. Additionally, KunHwi went to a Korean language school every Saturday. By sending him there, I expected KunHwi not only to learn Korean but also to interact with many other Korean peers.

During this school year, KunHwi's social networks gradually expanded based on parental social networks. In other words, through parental social networks KunHwi was introduced to peers of a similar age, and eventually they formed friendships. In the home setting, KunHwi was encouraged to learn English as well as Korean by exploring environmental print and social interactions rather than by acquiring literacy skills sitting at the desk. KunHwi enjoyed reading environmental print embedded in his immediate communities such as on the street, at the grocery store, and menus in restaurants.

Meanwhile, at home, KunHwi produced writing differently based on who and what initiated his writing. The situational factors of KunHwi's literacy events were classified into two categories: a) requested events and b) voluntary events.

During this school year, most of KunHwi's home literacy practices occurred on a voluntary basis. As writing was not a main focus of school practices during his kindergarten year, KunHwi seldom brought home writing homework. During the home literacy practices of this year, mostly on a voluntary basis, KunHwi cultivated various genres (e.g., stories, letters) and topics that he learned from school literacy practices. Moreover, at home, he explored genres for various social purposes that had not appeared at school yet (e.g., personal essays, envelop writings, records for reference).

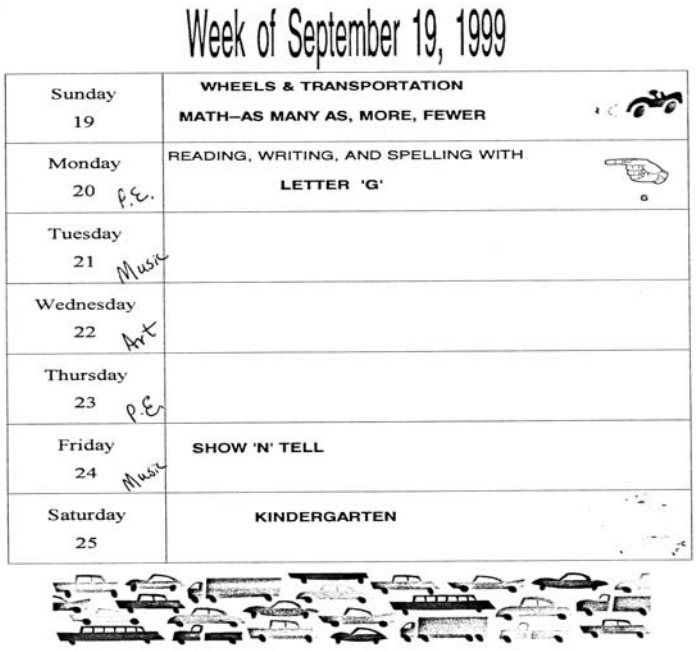
School-Based Context

KunHwi's kindergarten teacher, Ms. Crawford, was a white middle-class female who had more than fifteen years of teaching experience with kindergarteners. Ms. Crawford had recently received her Master's degree, and peer teachers acknowledged her as a teacher who energetically adopted up-to-date teaching methods in her classroom. She articulated that she tried to make her students feel comfortable and have fun in her classroom.

During this school year, many school activities, such as show-and-tell, center time and detention were novel to me because I had never before experienced an American education. Additionally, because the American

classroom did not depend on textbooks as much as Korean schools did, at times the creativity seemed unpredictable to me, a foreign parent.

Figure 3. Weekly Letter for Ms. Crawford's Class, 1999



Week of September 19, 1999

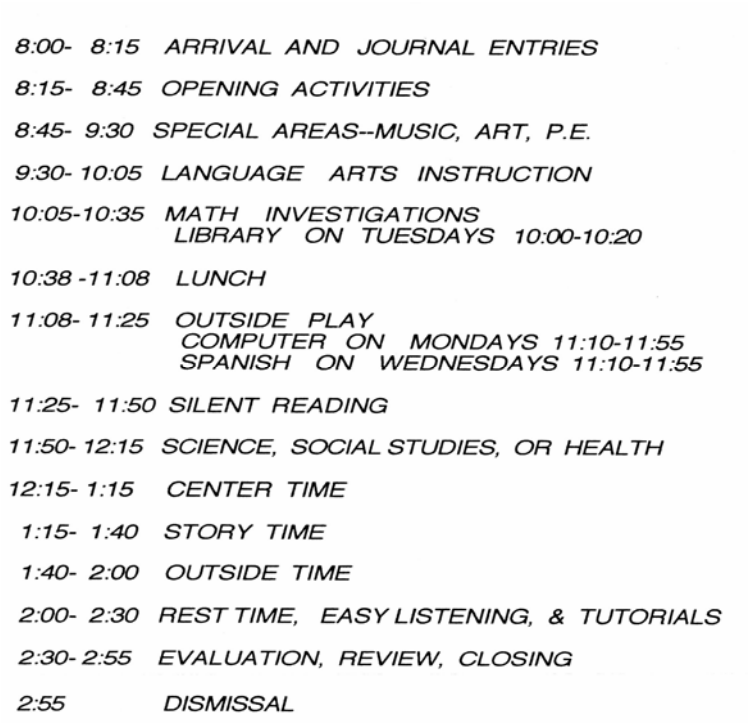
Sunday 19	WHEELS & TRANSPORTATION MATH–AS MANY AS, MORE, FEWER
Monday 20 P.E.	READING, WRITING, AND SPELLING WITH LETTER 'G'
Tuesday 21 Music	
Wednesday 22 Art	
Thursday 23 P.E.	
Friday 24 Music	SHOW 'N' TELL
Saturday 25	KINDERGARTEN

Although the teacher sent home a weekly letter, as seen in Figure 3, for me the weekly letter tended not to be fully descriptive so that it took me a while to become familiar with school activities and routines as a parent. Yet, Ms. Crawford's friendly and cheerful personality encouraged all parents, including me, to talk to her, and thus her attitude made me welcome to get involved in school activities.

In response to the Texas Essential Knowledge and Skills (TEKS) curriculum that all kindergarten teachers in the same school district shared, Ms. Crawford focused mainly on students' developing oral language rather than written language during KunHwi's kindergarten year. Thus, many instances of literacy activities were employed as a way to facilitate mainly oral language development (e.g., show-and-tell). Insofar as English language learners were concerned, Ms. Crawford believed that even if foreign children did not know any English, they would be "just like an American" in a year (Ethnographic fieldnotes: October 1999).

Ms. Crawford's class included large and small group activities in addition to individual activities. Among them, learning centers were one of the most dominant small group activities. In the beginning of the kindergarten year, Ms. Crawford provided parents with information about a weekly schedule for her class and the learning centers as seen in Figure 4 and Figure 5.

Figure 4. Weekly Schedule for Ms. Crawford's Class, 1999-2000



8:00- 8:15 ARRIVAL AND JOURNAL ENTRIES

8:15- 8:45 OPENING ACTIVITIES

8:45- 9:30 SPECIAL AREAS--MUSIC, ART, P.E.

9:30- 10:05 LANGUAGE ARTS INSTRUCTION

10:05-10:35 MATH INVESTIGATIONS
LIBRARY ON TUESDAYS 10:00-10:20

10:38 -11:08 LUNCH

11:08- 11:25 OUTSIDE PLAY
COMPUTER ON MONDAYS 11:10-11:55
SPANISH ON WEDNESDAYS 11:10-11:55

11:25- 11:50 SILENT READING

11:50- 12:15 SCIENCE, SOCIAL STUDIES, OR HEALTH

12:15- 1:15 CENTER TIME

1:15- 1:40 STORY TIME

1:40- 2:00 OUTSIDE TIME

2:00- 2:30 REST TIME, EASY LISTENING, & TUTORIALS

2:30- 2:55 EVALUATION, REVIEW, CLOSING

2:55 DISMISSAL

Figure 5. Learning Center: Kindergarten, 1999-2000

Values of Activities Experienced in Learning Centers

In the BLOCK CENTER the child
- Has opportunity for using large muscles
- Learns to use own ideas
- Learns to enjoy conversation
- Experiments in working with others
- Begins to recognize rights of others
- Learns to put materials away
- Learns to make decisions

In the HOUSEKEEPING CENTER the child
- Plans out home experiences
- Develops muscular coordination
- Has opportunities to cooperate with others
- Has opportunities to play alone or with others
- Reveals thoughts and attitudes through role play

In the PUZZLE AND GAME CENTER the child
- Enjoys a sense of achievement
- Learns to think
- Learns to plan
- Has the opportunity to work alone
- Develops fine motor skills
- Experiences success
- Learns to solve problems

In the ART CENTER the child
- Enjoys sensory experiences
- Has opportunity to discover color
- Discovers interesting ways to use materials
- Has opportunity for social experiences
- Has opportunity for manipulation, squeezing, pounding, pulling.

In the LISTENING CENTER the child
- Has opportunity to hear favorite songs and stories
- Begins to appreciate good music
- Establishes a model of language
- Adds to his previous experiences

Develops imagination
Increases vocabulary
Develops good listening habits

In the BOOK CENTER the child
Has opportunity to handle and enjoy books
Learns to listen to stories
Increases vocabulary
Has opportunity for new ideas
Begins to discover the meaning of printed words
Learns to interpret pictures
Develops imagination
Has opportunity for dramatization

In the MANIPULATIVE CENTER the child
Develops large and small muscles
Develops muscular coordination
Experiences taking turns
Increases eye-hand coordination

In the SCIENCE CENTER the child
Learns to appreciate nature
Enjoys sensory experiences
Learns to help care for plants and animals
Begins to learn about his environment
Satisfies curiosity about the world
Experiments with color, size, shape, and measurement
Examines things under a magnifying glass

In the LANGUAGE CENTER the child
Develops pre-reading readiness
Learns to recognize letters
Develops oral language and self-expression
Develops ability to discriminate letter sounds

In the MATH CENTER the child
Develops an awareness of likenesses and differences
Becomes familiar with geometric shapes
Begins to understand spatial relationships
Develops an awareness of number
Experiments with measurement

Given that in most school settings teachers should convey mandated curricula, Ms. Crawford tended to request most of the school writing events. When the teacher requested the literacy events, she also determined the form and content that students were supposed to write (e.g., copying a sentence from a

blackboard). In most requested literacy events, therefore, Ms. Crawford tended to hold the power or control. Yet, "Center time" was an exception in that while KunHwi was involved in various center activities with peers, the teacher, and/or center assistants (e.g., parent volunteers) at school, he often freely chose a topic to develop his texts.

During KunHwi's kindergarten year, JinTai was the only other Korean boy in his class. Although there were two Korean girls, SunMi and HaeYoon in his class, KunHwi and JinTai seldom formed a friendship with the girls because the boys and girls were often involved in different themes of play in and out of school. That is, I observed that children at this age generally preferred playing with the same gender because the areas of interest and ways of playing between boys and girls became distinct. However, all four Korean families had come to the U.S. with the similar purpose of pursuing academic credentials or obtaining their children's English proficiency, and none of them planned to stay in the U. S. permanently. Thus, the Korean parents of these children, including us, often gathered, and shared our concerns and information. At the end of this school year, SunMi's family moved back to Korea after the father's three-year-track of working at the U.S. branch ended.

Because JinTai was an American born child with fluent English as well as Korean speaking abilities, at the beginning of the kindergarten year JinTai often

assisted KunHwi in gaining access to the new community and social network at school. For instance, KunHwi often inferred the teacher's direction through observing and copying what JinTai did. At times, KunHwi asked JinTai to figure out what was going on in the classroom, and JinTai quickly explained the context to KunHwi using Korean. Through his interactions with JinTai, KunHwi easily understood school routines.

DIMENSION II: KUNHWI, THE WRITER

It was late evening when my family came to the United States. While we were in Korea, we had already arranged for an apartment and contacted a couple of Korean acquaintances to provide us with a ride from the airport. That same evening, these Korean friends brought us to an American grocery store so that we could get some water and food for the next morning. In the store, while I was quite overwhelmed by the unfamiliar goods and hesitating over what to buy, KunHwi all of a sudden cried, "*Mom, look at this! Here are the Cheetos…Can I buy some*[4]*?"* (Ethnographic fieldnotes: January 1999). I assume that rather than being able to read the title "Cheetos" based only on the English written language, he referred to the exact same tiger logo and snack cover as the one he used to buy in Korea. It was the first snack he happily and proudly decided to buy in an

[4] Unless indicated, all italicized speech is translated from Korean into English.

American grocery store. It was also his first English literacy practice with an authentic purpose within a particular context in the United States.

During this school year, KunHwi began to construct and negotiate his multiple identities while he actively interacted with his immediate communities including his family members. From the beginning of this study, I viewed KunHwi as a reader and writer and thus supported him as such during home literacy practices. Although overall Ms. Crawford considered her kindergarteners as novice writers, according to KunHwi's report card, she did perceive KunHwi as a strong learner. Moreover, in responding to the school practices of this year, KunHwi often expressed "school is fun," showing his interest in overall school activities.

DIMENSION III: THE LITERACY REPERTOIRE

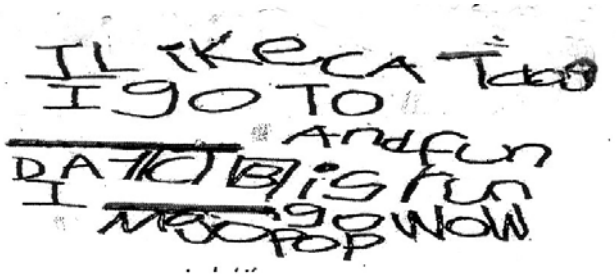
In using the term "literacy repertoire" here I refer to the totality of literacy resources and metalinguistic knowledge that are available to KunHwi. His literacy repertoire was nested at the crossroads of his ever-expanding Korean and English languages, function, form and content. KunHwi selectively used this literacy repertoire to design each text in the course of his negotiation of power with others in his immediate communities.

Languages

During this school year, KunHwi cultivated his two languages, Korean and English, and selectively employed the languages to serve various social purposes. As KunHwi's English language ability gradually increased, code-switching appeared more frequently at home. Code-switching refers to going from one language to the other in mid-speech when both speakers know the same two languages (Cook, 1996). During this year, KunHwi's code-switching was on a continuum with word borrowing, which refers to borrowing vocabulary items from one language and incorporating them into the sound system of the second language (Ovando & Collier, 1985). For example, KunHwi often code-switched to describe L2 culturally specific topics such as Spring break, Dollar, and Texas while writing in L1.

At times, he used Korean syntax to complete an English text. As demonstrated in Figure 6, he finished a clearly bilingual sentence, using English words but structured by Korean grammar.

Figure 6. Korean Syntax in English Writing, October 1999



Transcription:

1. **I Like CAT dog**
   I like cats and dogs.

2-3. **I go TO __ And fun**
   I go to __school (the school's name was erased by the researcher) and I am having fun

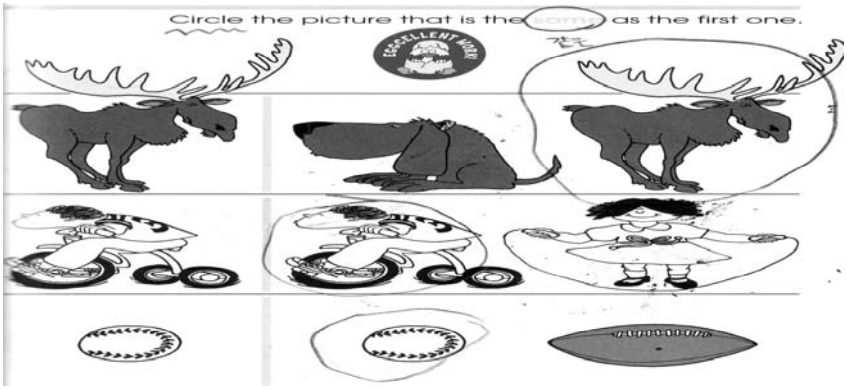
4. **Day CB is run**
   On October 27 (a particular date), I ran.

5-6. **I __go WoWm gopop**
   When I went to __school (the school's name was erased by the researcher), a worm popped out.

The Korean basic word order (Subject + Object + Verb) is different from English basic word order (Subject + Verb + Object). The important point about his syntactic change between L1 and L2 is that he used English syntax in his first sentence: I go To __ (The blank is KunHwi's school's name), and then in the third sentence he wrote the same meaning but used Korean syntax: I __ go. In other words, while practicing L2 writing, he transferred his Korean (L1) syntax to his English (L2) writing. Not surprisingly, his syntactic change between L1 and L2 writing made his writing less understandable compared to a text produced by an English native speaker.

The phenomenon of syntax interchange could be viewed as either language interference or influence which appears to be two sides of a single coin. However, when looking at his overall language uses in both Korean and English focusing on purposes, it became evident that KunHwi's Korean was greatly used as a tool to facilitate his English language rather than language interference. As shown in Figure 7, for instance, while KunHwi was doing fun sheets with his Korean friend, he suddenly brought me a few pages. He then pinpointed several English words (e.g., same, different) and asked me to write in Korean next to the English words so that they could complete the fun sheets easily.

Figure 7. Korean as a Facilitator for Learning English, March 1999



During his kindergarten year, KunHwi also became aware of which language would be appropriate for a particular social context and audience. The following episode exemplifies his awareness of context and audience in relation

to language uses. During this year, the students were encouraged to bring their favorite objects to school for "show-and-tell" time. When KunHwi was wondering what he should bring to school, I suggested that he could bring one of his favorite things, such as his favorite Korean storybook. He then seriously replied that he was not supposed to use Korean at school. During the first semester of his kindergarten, Ms. Crawford observed that the inter-ethnic social network that her foreign students were forming tended to be too strong for her to manage. Thus, she once recommended these students should not ask around in their native language in the classroom and to focus on listening to what she said. Differing from her original intention, KunHwi misleadingly generalized her direction as not to use Korean at all at school. Therefore, he sharply discerned his school-based audience from home-based audience and produced texts accordingly. As a consequence, he seldom produced code-switched text at school from then on.

His developing sense of audience also appeared in his Korean writing in that when he wrote a letter to his Korean relatives, he always asked me first whether or not they would know English. If he found out his audience would not know English, he consciously tried to reduce English, including word-borrowing and code-switching in his text. This attempt was evident in his process of completing a text for his Korean relatives in that he more frequently stopped

writing and asked me to translate English words that he intended to write into Korean.

Functions

While language has evolved in the service of particular human needs, a set of language functions appears even in the language of very young children (Halliday, 1975). As such, whenever KunHwi participated in literacy practices, he always brought with him a specific purpose to serve. Moreover, this social purpose he brought into his text, function-in-use, tended to be multiple rather than singular. In fact, I observed that KunHwi's writing functions were not easily identified as discrete entities. Moreover, it was not my main purpose to generate a list of all the functions KunHwi employed. However, in order to document his multifaceted and complex uses of writing, I tentatively categorized each writing function that KunHwi employed. I want to emphasize, however, that although the functional categories are separately identified, they are inextricably interrelated, overlapping each other. The definition of each functional category is shown in Appendix1.

During his kindergarten year, ten major functional categories emerged from data analysis: 1) naming, 2) heuristic, 3) identifying, 4) playing, 5) narrating, 6) imagining, 7) interacting, 8) moderating, 9) informing, and 10) referencing. In

the course of examining KunHwi's literacy development from the perspective of function in writing, I observed developmental changes quantitatively and qualitatively.

In most cases of English writing during this year, KunHwi was to some extent passionate in the naming function, and this action was reinforced by school literacy practices. That is, during this school year, the naming function was one of the majority functions in KunHwi's English writing at school. The text, serving the naming function, in most instances accompanied pictures. That is, KunHwi drew pictures first and labeled them (see Figure 8). In the naming function of writing, his pictures were static rather than dynamic.

Figure 8. Text for Naming: Label, February 2000

At the beginning of this school year, Ms. Crawford emphasized her students' learning to write their names in English properly. Although KunHwi was not obligated to write his name on each worksheet activity, he enjoyed writing his name on them. In addition to identifying his own property, he was also

able to identify someone else's property in English (e.g., "For mom," "This is for my dad."). However, KunHwi gradually reduced his voluntary attempts to identify his or others' property in English. In the case of his Korean, although KunHwi knew how to write his name in Korean properly, he seldom wrote in Korean to identify his property unless the task was requested. That is, he identified his name in Korean only when a Korean school teacher asked the students to write their name on each notebook using Korean. As reflected in this phenomenon, KunHwi's language uses were situated within the particular context of the United States, in which the English language was mostly used among people as a tool to serve various authentic purposes.

While the naming, self-identifying, and heuristic practices were emphasized at school, KunHwi further cultivated and expanded his functional repertoire at home. That is, to varying degrees, he was able to employ ten different functions at home. For instance, while his English writing involved mainly the naming function of writing, diverse functions such as naming, heuristic, identifying, playing, narrating, imagining, interacting, moderating, informing, and referencing were developed through English as well as Korean at home. The various functions of writing were cultivated simultaneously rather than following a linear progression from one function to another.

In his imagining practices, KunHwi employed verbal explanations about the content of his text during or after the actual writing event. The earlier stage of this imagining process was to some extent similar to the naming function of writing in that KunHwi largely employed labels to create his texts. Distinct from the naming function of writing that tended to be static, however, the imagining function of writing included dynamic movements, sound effects, and sequential imaginary content, as shown in Figure 9 and Figure 10.

Figure 9. Text for Imagining: Monster Story, June 1999

English Transcription:

[Left]	[Right]
One day a bad monster came and destroyed this part with its power.	But this building remained firm.

Figure 10. Text for Imagining: Superpower Story, November 1999

English Transcription and KunHwi's Interpretation:

1. Fast is super power x.
2. bed (bang) bed (bang)
3. door (Doom)
4. Fast 100000

Two rockets were normal and the middle one had the super power of speed, which was 100000 miles per hour. When they all competed, the middle one was so fast that two other rockets were blown off by the power.

While creating Figure 9 and Figure 10, KunHwi frequently injected himself into his texts. For example, he often took his hands off the text to simulate various motions such as battling or flying during writing, and quickly placed his hands back on the paper to continue to create the text. As shown in Figure 10, in particular, in most instances of his story writing in this year, the majority of KunHwi's story-telling was engraved in his drawing rather than in his writing.

During the first semester of his kindergarten, the informing function of writing was similar to heuristic functional writing because in both cases, KunHwi

tried to show what he knew in his writing. Yet, while serving the heuristic purpose, KunHwi often displayed various disconnected words in a single text as a way to internalize the words. Distinct from the heuristic, the informing texts tended to convey a certain chunk of related information mainly in an attempt to be read by his audience (e.g., red, stop, green, go, yellow, caution). In the referencing practice, writing was used so that KunHwi could refer to the information anytime he needed. For example, he wrote a list of his classmates' names before writing valentine cards so as not to omit anyone.

In short, it became evident that KunHwi participated in literacy events with more than one social purpose. Although the teacher often designated the purpose of writing, he was also able to cultivate and expand his functional repertoire at home. In order to fully explore its qualitative changes and the complexity of KunHwi's use of agency in response to a particular sociocultural context, however, I came to see that the writing functions must be explained only with his use of languages, forms, and topics in writing because these tenets in writing were closely interrelated.

Forms

At the beginning of his kindergarten year, KunHwi employed simpler forms such as a word, series of words, a phrase or a single clause in order to serve

his particular social purpose. As the year progressed, however, KunHwi showed developmental changes in his use of forms across his languages. For example, while KunHwi still depended primarily on emergent forms such as labels at school, various other forms such as personal essays, expressives, stories, notes, and expositions, appeared simultaneously at home. Rather than passing through a linear process of developmental stages, KunHwi developed various writing forms while "weaving" (Dyson, 1990, p. 202) the literacy repertoires that were available to him. While challenging Vygotsky's notion of scaffolding, Dyson (1990) argues:

> Whereas scaffolding is a vertical metaphor, one that represents how those who are more skillful support children's progress within one activity, weaving metaphor adds a horizontal dimension. It suggests how children's progress in any one activity is supported by their own experiences in varied activities. (p. 204)

In what follows, I delineate in what ways KunHwi interwove the literacy repertoire that he developed in and out of school, focusing on his use of forms.

In the course of exploring his literacy resources through writing, the forms of writing he used at home appeared to be a "blurred genre" (Scollon et al., 1999, p. 38), which means a highly intertextual and polivocal world of discourse rather than a single fixed text. As an example, I present the text as seen in Figure 11 and the context in which the text was produced. One day we went to a cave famous

for a “bat show ” and watched thousands of bats coming out of the cave around sunset. After we came back from this trip, KunHwi produced the text shown in Figure 11. While producing the text, KunHwi explained that he was doing a guessing game and invited me to join the game.

Figure 11. Text for Playing: Guessing Game, June 1999

Transcription:

[Left] 1-3 *Circle the* right answer*.
4. ROAT (Road)
5-6. *This place has* a lot of*
7. *Road(s)*
8-9. *This place has a lot of*
10. *Bat(s)* (Line 8 to 10 is circled.)
11. Road or Bat

(Asterisk: Unconventional spelling)

[Top] *Cave*
[Right] 10000000-1=1000000
How many?
1000000 bat(s)

He asked me whether there were more roads or more bats inside the cave that we had visited:

I: *Maybe bats*?
KunHwi: Ding Dong Dang! *Correct*!

After circling the words "this place has a lot of bat(s)" and "bat," KunHwi wrote a certain number on the right side by counting,

KunHwi: One zero zero zero zero….minus one.. EQUAL? *Wait*! How many zeros *did I put?* (He counted the number of zeros he put down).

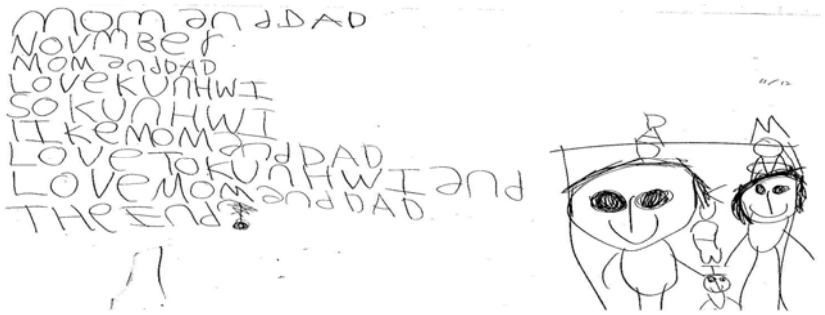
Finally he wrote **HoW MAny 1000000 BAT**.

I: *How did you get this number*?
KunHwi: See? Seven zero minus one zero *equal* six zero.
(Ethnographic fieldnotes: June 1999)

While creating this text, KunHwi incorporated his personal experience into his literacy event. Rather than narrating his experience in the form of a personal essay, however, he employed the form of a guessing game. Moreover, KunHwi utilized a genre marker "how many" from a math quiz to produce his text. He initiated this literacy event with the particular social purpose of entertaining himself and employed two languages, Korean and English, to complete this blurred genre of text. As reflected in Figure 11, KunHwi actively interwove his formal repertoire to create his text instead of simply mimicking other people's texts.

When tracing this weaving process, there also appeared obvious developmental progress in writing forms as evident in Figures 12 and 13. During his first semester of his kindergarten, when story reading and writing were KunHwi's main interest across the settings, KunHwi loved using the story genre marker "the end" in his text regardless of form. However, when I traced his internalizing process of this genre marker, I came to see that rather than simply consuming this genre marker, KunHwi continuously chose, internalized, and finally transformed the words through social interactions as well as through his evaluative lens. Bakhtin (1981) as well as Wertsch (1998) refer to this phenomenon as appropriation. Borrowing Wertsch's (1998) words, appropriation is the process of taking something that belongs to others and making it one's own.

Figure 12. Text for Interacting: Love Note, November 1999



As shown in Figure 12, he employed "the end " while producing his love note. But after a couple of months, while he was still maintaining the "the end" in

many of his written texts, he acquired other genre markers "Dear…, " and "Love…" from the school practice of valentine card writing. On the following weekend, while producing a pleading note at home, KunHwi employed the new genre markers, "Dear…" and "Love…," which he figured were more appropriate to interact with people via literacy rather than "the end" (see Figure 13).

Figure 13. Text for Interacting: Pleading Note, April 2000

When KunHwi and I revisited the texts that he had produced in order to converse about his writing development, I intentionally brought out the two pieces of writing shown in Figures 12 and 13:

I: *Why did you use* "Love" *instead of* "The End, " *which was your favorite for a while?*
KunHwi: Um? You know what? "The End" *is*… *for* story.

After he spoke out loud, he again softly talked to himself, "Wait…" He pondered for a while, seeming to reconsider the exact difference between the two

genre markers. I let him think awhile not interrupting his thinking process. In the meantime while we were conversing about this topic, the cartoon channel was showing "Tom and Jerry." At that point of our conversation as the cartoon had finished, the genre marker "The End" was showing. KunHwi stopped wondering and suddenly pointed at the TV saying,

> KunHwi: See? "The End" *is for* story.
>
> (Ethnographic fieldnotes: April 2000)

As demonstrated in his appropriating process, KunHwi's weaving of his formal literacy repertoire was not solely the result of the cognitive processes, nor did it rest exclusively on social interaction. Moreover, the interweaving process appeared on the line of recursive progression. Throughout the appropriating process of continuous interaction with others in his immediate communities, KunHwi became gradually aware of various forms of writing and was able to match a particular form to an appropriate context.

Topics

KunHwi's selection of topics were related to various themes that he wanted to express. During his second semester of his kindergarten, the boys in his class moved around the playground more actively during recess than the girls did. Additionally, the group of boys frequently maintained their social network and

gradually reinforced social ties while they jointly participated in pretend play. They often incorporated a topic from children's popular culture, such as Power Rangers or Pokemon, into their play so that they designated a cartoon character for each participant for the battles. Because their setting up the plot of the pretend play was significantly systematic and spontaneous, KunHwi often missed the track of the play. Consequently, KunHwi often asked JinTai for assistance. Yet, because JinTai was so busy playing with the others, he often said, "Noooo! I am busy. Don't ask me now!" In this particular context, JinTai was not a helpful peer.

For KunHwi, the pretend play required intensive understanding of a culturally specific content. That is, when KunHwi first moved to the U.S., he was not familiar with the "Power Rangers" story because the cartoon was not showing in Korea. Instead of Power Rangers, "Dagan," a Korean cartoon, was the popular theme of boys' pretend play while KunHwi was in Korea. Therefore, at the beginning of this study, KunHwi asked around for a couple of weeks to find out whether his American peers knew the Dagan story but finally determined that no one, including JinTai, knew it.

The boys continuously changed their theme of pretend play (e.g., shifting from Power Rangers to Pokemon to Digimon) in accordance with trends. As a new community member, therefore, KunHwi actively watched the cartoon shows and consciously memorized the cartoon characters in an attempt to gain access the

boys' social network. This implies that, even though topics from popular culture are not preferred by the school and adults, the themes are a part of children's reality, through which children participate in peer-group interactions (Dyson, 1995).

While these social aspects, described above, directly affected his repertoire of topics in literacy, through his social interactions with his peers and his teacher KunHwi also developed a sense of what content was socially appropriate in a particular context and tended to conform to social expectations. For example, as KunHwi progressed in school, he stayed with topics from the school curriculum during school literacy practices. For example, even during center time where he was allowed to choose topics freely, he tended to recall content that he had recently learned at school to write in this setting rather than bringing out themes from popular culture outside of school. Within this particular literacy environment, he tended to over-rely on familiar or once tried phrases (e.g., I like…, I see…).

In contrast, KunHwi celebrated various topics during his home literacy practices. While bringing content from the school curriculum into the home setting, he also employed topics that were from his personal experience and popular culture that were particularly attractive to him. In short, he was aware of when and where a particular topic was appropriate or acceptable.

INTERRELATEDNESS OF THE THREE DIMENSIONS IN KUNHWI'S LITERACY PRACTICES DURING HIS KINDERGARTEN YEAR

In this section, as a way to summarize the aspects of interrelatedness of the three dimensions in KunHwi's literacy practices, I present three of KunHwi's written artifacts. In doing so, I attempt to explain the complex processes of KunHwi's literacy development with reference to the comprehensive model of early literacy practices that I proposed (see Figure 2, p. 90).

During his kindergarten year, Ms. Crawford's teaching was constrained by the TEKS curriculum; the teacher, thus, focused mainly on students' developing oral language rather than their written language. Moreover, she tended to model forms, to predetermine content for the students' writing events, and to offer praise when her students followed directions. Clearly, Ms. Crawford controlled most of the school writing practices to guide explicitly her young students to learn how to write. Although power was not well-distributed to all participants in his literacy practices, the teacher did perceive KunHwi as a strong learner. Moreover, KunHwi was interested in overall school practices.

During this school year, although there appeared discoursal discontinuities between school and home in relation to the values, beliefs, goals, and practices of literacy, the tension was not severe. This is because mostly writing was not a significant portion of school practices during this kindergarten year. Moreover,

whereas school writing practices in particular were traditional, other classroom activities in general were rooted in a progressive approach, incorporating various projects and group activities, which were valued by the home setting.

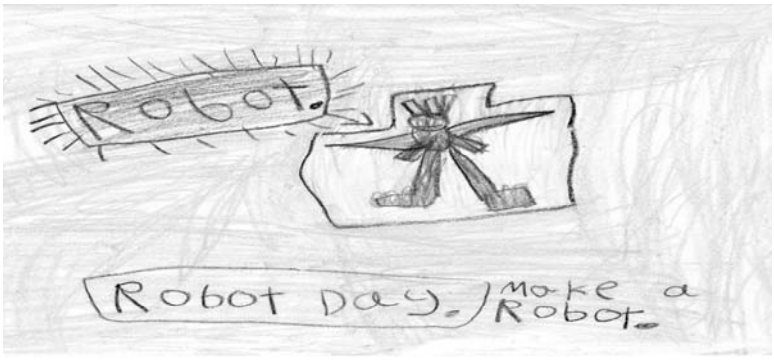
Within this particular sociocultural context, KunHwi, a member of a new community as an English language learner, actively aligned himself with the teacher's expectations and the values embedded at school to be a "good student." An example of this behavior is that he typically only used phrases or single sentences in his school journal entries during his kindergarten year. KunHwi explained that he was not allowed to write whatever he wanted in his journal, because Ms. Crawford provided the students with key words on the board almost everyday for the students to write in their journal. I observed that in completing his journal KunHwi only copied the key words from the board and drew a picture about the word he wrote, as shown in Figure 14.

Figure 14. Text at School: Copying, September 1999

The teacher's original intention was that by copying the key words that were from the main curricula of the week, the student could acquire the particular words throughout the week. Based on the key words modeled, the teacher explained that the students could develop their ideas further. However, she also allowed the students to copy only the key words and draw a picture because she did not want to force reluctant writers to write. Contrary to Ms. Crawford's intention, KunHwi primarily depended on copying throughout his kindergarten year as shown in Figure 14.

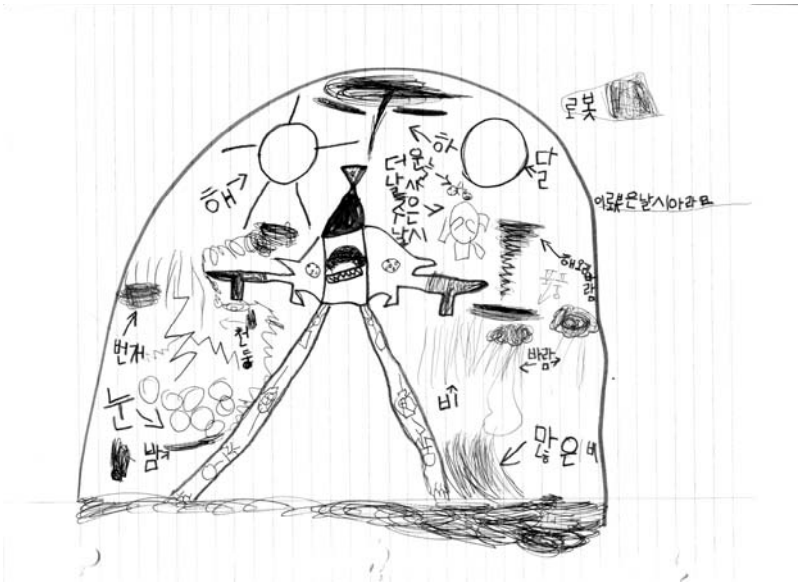
During this school year, KunHwi's social purposes and his use of creative energy in literacy events varied between school and home. Moreover, when he was dealing with the same topic, he employed different language and forms with different social purposes according to the setting. An example of this aspect is that one day Ms. Crawford designated a "Robot day" when the students could bring their robots to share during show-and-tell time, and on that day she wrote the key word "Robot Day" on the board. During writing center time, even though creativity was officially allowed, KunHwi simply copied the words "Robot day" and then wrote out his classroom activity of the week, "Make a robot" (see Figure 15). His use of periods on every label reflects his adherence to social convention in writing. In the text shown in Figure 15, KunHwi's main purpose for writing was for naming.

Figure 15. Text at School: Label, February 2000



On the following weekend, however, KunHwi voluntarily brought the same topic into his home literacy event and produced the text shown in Figure 16.

Figure 16. Text at Home: Creating a Robot, February 2000



English Transcription:

[Left]	[Middle]	[Right]
1. Sun	1. Sky	1. Robot
2. Thunder	2. Moon	2.This robot knows about weather.
3. Snow	3. Hot *weather	
4. Night	4. *Cold *weather	
	5. Tornado	
	6. Wind	
	7. Rain	
	8. Flood	

(Asterisk: Unconventional spelling)

Using the same topic, he created a somewhat varied text from the text in Figure 15. That is, in Figure 16, his social purpose in writing was for playing rather than for naming. Employing Korean, he designed a robot that would be able to detect the weather. Although the text was comprised of words and a single sentence, it involved KunHwi's use of agency more clearly than the text shown in Figure 15.

The above examples indicate that throughout his literacy practices, the sociocultural context, the writer and the literacy repertoire were mutually intertwined. KunHwi selectively made use of his literacy repertoires that were accessible to him in response to how he perceived who he was, and what he could do in relation to others within a particular context. Therefore, KunHwi represented distinct discoursal selves between home and school as a way to align himself within two distinctly contextualized settings.

Phase II: KunHwi in First Grade

This phase of the study delineates KunHwi's literacy practices during his first grade year. I develop this section focusing on the interrelated dimensions, involved in KunHwi's literacy practices, such as the sociocultural context, the writer and the literacy repertoire. Moreover, I document the reciprocal simultaneity of these three dimensions as a way to integrate these separately delineated dimensions in KunHwi's literacy practices.

DIMENSION I: THE SOCIOCULTURAL CONTEXT

From the data analysis, two large settings, home and school, emerged where KunHwi's literacy learning were situated. Various discourses, social networks and literacy practices were formed within these two sociocultural settings.

Home-Based Context

During this school year, I developed and re-adjusted the goals for and viewpoints of KunHwi's literacy learning based on our family's plan to stay in the United States. When KunHwi became a first grader, JongKwon finished his

academic goal and moved back to Korea. Yet I decided to continue for my doctoral degree, staying with KunHwi in the United States. As I anticipated staying a longer period in the U.S. than I originally had planned, I concentrated more on fostering KunHwi's Korean language learning as well as his successful adjustment in an American school and his English learning. During this school year, JongKwon sent us Korean textbooks, age-appropriate storybooks, and videotapes from Korea in order to facilitate KunHwi's Korean language learning.

During the first semester of his first grade, I decided to withdraw KunHwi from the Korean language school. First and foremost, KunHwi was not motivated to attend the Korean school. Originally, the main reason I sent him there was that I wanted KunHwi to be able to interact with many other Korean friends. Yet, the students who attended the Korean school were from vastly different areas, and also they mostly stayed in the U.S. for a short period. As a consequence, it was not easy for KunHwi to maintain continuous friendships from the Korean school. Instead, his Korean social network was based mainly on my social network. Indeed, I informally observed that regardless of their ethnicities, young children's social networks were often shaped and reinforced by parental social networks.

Moreover, the copying tasks, which KunHwi's Korean teacher mainly relied on, did not encourage KunHwi's involvement in learning Korean. As it turned out to be a burden for him to attend the Korean school, he often asked me

why he had to go there every Saturday morning while his American friends were enjoying a "no school day." As a six-year-old first grader who was attending an American monolingual school, KunHwi began to struggle with the authentic purpose of learning Korean. The issue appeared to be a tension between the parents who wanted KunHwi to develop the Korean language and the child who was not able to find an immediate reason to learn Korean.

In addition to negotiating his multiple identities, I observed that KunHwi became traumatized by his father's absence. Although JongKwon stayed with us during the summer and winter breaks, KunHwi and I often experienced a lifestyle, similar to that of a single-parent home. Although JongKwon conversed with KunHwi on the phone almost everyday, in reality his absence changed our family environment because I began to be more and more constrained with time as a graduate student who took care of KunHwi alone. This rearranged family environment affected KunHwi's identity construction as well as his literacy practices.

An example of this phenomenon is that during JongKwon's absence, KunHwi often looked at the world atlas, and asked me where Korea and the U.S. were located and how far apart they were. As KunHwi missed JongKwon so much, KunHwi always stated that he wished Korea and the U.S. were connected

together so that he could visit the two countries anytime. KunHwi also wrote letters to JongKwon to share his life with his father during JongKwon's absence.

Additionally at home, KunHwi produced varied writings according to who or what initiated his writing. The situational factors of KunHwi's literacy events were classified in two categories: a) requested events and b) voluntary events. During voluntary literacy events at home, KunHwi gradually spent more time and energy cultivating and expanding the various school genres that he already learned from school literacy practices (e.g., story retelling, exposition, personal essay) and various topics (e.g., topics from school curricula, reading, personal experience).

School-Based Context

KunHwi's first grade teacher, Ms. Whitmore, was a white middle-class female who introduced herself as a reading and writing specialist. She believed that students could perform their personal best in a comfortable environment. Her viewpoint toward English language learners was that she tried to respect her students' potential abilities without any prejudice regarding their English ability. She claimed that English language learners sometimes seemed to walk around the room appearing not to listen, but actually "they are little sponges."

Ms. Whitmore stated that she had to develop her curriculum in accordance with TEKS, and all first grade teachers also shared the same textbooks and worksheets, such as a workbook, a grammar book, and language books. However, Ms. Whitmore tried to eschew these activities; her personal style, according to her, was writing through reading, a more progressive approach beyond phonetic instruction.

Ms. Whitmore's class included large and small group activities in addition to individual activities. Students often wrote together during "shared writing." That is, they as a whole group brainstormed about a particular topic and several words that were related to the topic, and then recorded them in their notebooks. After that, the students participated in their journal writing, which was more informal and independent. In the case of "guided reading, " after Ms. Whitmore read a story, the class usually had some extension activities including writing. In designing these extension activities, she aimed to integrate writing with reading, with math, with social studies, and with science. The weekly letter and weekly schedule for Ms. Whitmore's class is shown in Figures 17 and 18. The weekly letter she sent home every week tended to be fully descriptive, and thus for me as a parent, most of the classroom activities were predictable and easy to understand.

Figure 17. Weekly Letter for Ms. Whitmore's Class, 2001

April 30, 2001

Monday:	Tuesday:	Wednesday:	Thursday:	Friday:
Read-Doggy Art Supplemental Story/AR Music	Read-Caps For Sale Supplemental Story/AR Art	Read- Puddle Trouble Supplemental Story/AR Computer lab P.E.	Read- AR book Practice for spelling test Library Sports-a-Rama Music	Spelling Test Math Problem Solver Due AR test due Art

List one		List two:		Bonus:	Skills:
fix	drill	income	bought	**geology**	• Personal pronouns
fixed	army	paid	laid	**mineral**	• Giving directions
goes	pretty	enter	railroad	**igneous**	• Categorizing rock and sand
does	stole	unable	ticket	**metamorphic**	• Money, missing addend & minuend
Tuesday	hold	account	driven	**sedimentary**	

Dear Parents,

I want you to know how much I have I have appreciated your help with homework this year. Homework has been a one part of communication between school and home. Beginning this week, I will no longer require written homework. We will continue to write and practice in class. Your child will still have a spelling test on Friday and needs to practice. Reading nightly continues to be a focus.

If you haven't sent in your field trip money ($22), please do so or send me a note. We have 11 parents volunteering to be zoo guides. That is wonderful! The groups will be small enough that a couple might want to team up. This is going to be a great trip. I feel like a first grader and can't wait! Two parents so far have signed up to drive. _____'s grandmother, has a caravan. _____ 's mom, has a van that can seat 6 or 7 (if you know each other real well).

If your child has a summer birthday, I will be sending a date that we will celebrate his/her birthday. You will have that day to bring cupcakes, cookies, or whatever you want to do to celebrate your child's summer birthday. We will begin his/her birthday book on that day.

It is time to make sure all books are at school daily. If you have any AR, library, or reading books, please make sure that your child puts them in their backpack daily. We are missing some reading books that must be accounted for before report cards can be sent home. Please check around the house for them. Thank you so much!

Registration forms are going out this week. Please fill it out and send it back ***to me*** as soon as possible. Your child will not be placed in a second grade class with out it being filed in the office. Please make sure all information is correct and all signatures filled out. Thanks so much.
Have a great week!

P.S. If your child is not returning to _____ please send me a note.

Figure 18. Weekly Schedule for Ms. Whitmore's Class, 2000-2001

Mrs. 's First Grade Schedule

- **8:00-8:20** Opening and Calendar Math
- **8:20-9:00** Language Arts-Writing
- **9:00-9:30** Language Arts-Spelling/Handwriting
- **9:30-10:15** Special Areas
- **10:15-11:25** Language Arts-Reading/Guided Reading
- **11:25-12:05** Lunch/10 Minutes Playground
- **12:05-12:25** Story Time
- **12:25-1:00** Social/Science
- **1:00-1:20** Recess
- **1:20-1:40/2:05** DEAR/Rotations-Tues., Weds., Thurs.
- **1:40/2:05-2:40** Math
- **2:40-3:00** Review and Dismissal

1:20-2:05 Tuesday- Spanish
1:20-2:05 Wednesday- Computer Lab
1:20-1:40 Thursday- Library
9:00-9:25 Friday- Reading Buddies with Ms. 's 4th Grade Class

Given that teachers are required to deal with mandated curricula, most of the writing events at school tended to be requested by the teacher. However during this year, even though the teacher initiated most of the literacy events, the form and content that students were supposed to write were often negotiated with Ms. Whitmore.

Among many literacy practices, journal writing was the most flexible activity so that KunHwi could freely choose form and content to develop his

work. For the journal writing event, the teacher encouraged the students to bring with them whatever topics that they wanted to develop rather than the teacher explicitly controlled the writing event. While students were writing their journals, Ms. Whitmore walked around the classroom and commented mainly on the developing content that the students had already produced rather than correcting the mechanical skills of writing that appeared in their journal. In this particular literacy environment, KunHwi was willing to invest a greater effort in literacy practices. His overall texts under this literacy environment appeared to be authentic and reflected his joyful voice. The manner in which agency was expressed in his journal tended to be similar to that of his voluntary writings at home.

During this school year, YoonHo was the only other Korean boy who had moved to the U.S. the year before because of his father's pursuit of an academic credential. There was also a Korean girl who had moved to the U. S. so her father could pursue a year as a visiting professor. Although KunHwi established a friendship mainly with YoonHo, the parents of all the Korean children, including us, often gathered in and out of school because we all shared similar lifestyles and goals.

DIMENSION II: KUNHWI, THE WRITER

Although JinTai, who used to help KunHwi during his kindergarten year, was not in KunHwi's class anymore, they still maintained a strong social network because of the frequent interactions between JinTai's mother and me. One day, I dropped by JinTai's house and was talking with JinTai's mother, and KunHwi and JinTai were playing with another Korean boy, MinWoo, who at that time went to a different school from that of KunHwi. Amidst their conversation, I overheard KunHwi asking MinWoo:

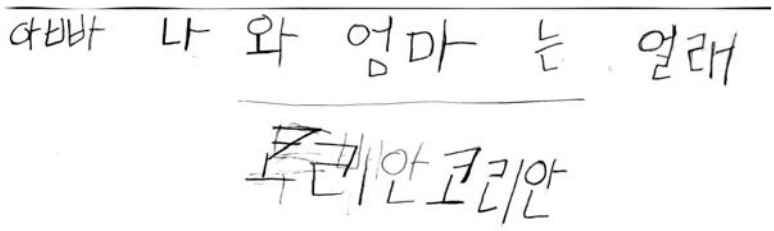
> KunHwi: Wait! *Do you mean you are*[5] American*?*
> MinWoo: *I am* American *because… because…um I was* born *here*.
> JinTai: *I was* born *in here, too. But* ORIGINALLY originally *I am* Korean*.* Right? (JinTai turned around to KunHwi to ask for agreement.)
> KunHwi: U-huh.
> MinWoo: *…But.. but… I have* American name, Justin. *But you don't*.
> KunHwi: *I also have an* American name, KunHwi (with an American accent).
> JinTai: Yeah. *Mine is* JinTai (with an American accent).
>
> (Ethnographic fieldnotes: September 2000)

MinWoo's family viewed themselves as immigrants, and his father was the second generation of a Korean-American family. Because they did not plan to move back to Korea, the family goal and their approach to identity development seemed to vary from those of my family. By contrast, although JinTai's family had been in the U.S. for more than seven years as academic transnationals, the

[5] Unless indicated, all italicized speech is translated from Korean into English.

parents had never considered staying in the U.S. permanently. Finally, JinTai's family moved to Korea at the end of the first semester of his first grade. As reflected in the conversation above, how parents perceived their immigrant status directly and indirectly affected their children's identity construction.

Figure 19. Text for Narrating: Representing Identity, September 2000



English Transcription:

1. My father, I, and my mother are *originally
2. Korean Korean (Word Borrowing)

(Asterisk: Unconventional spelling)

As seen in Figure 19, after JongKwon moved to Korea, KunHwi began to reconsider his two different countries: the one where he was then living and the other where his father and most of his relatives were living. As shown in Figure 19, KunHwi's intensive speculation about his multiple identities frequently appeared through literacy practices.

Another significant feature of KunHwi's conversation with his friends was that KunHwi as well as Jin Tai perceived their romanized Korean name as an

American one. I intentionally had KunHwi reserve his Korean name because I believed that keeping his Korean name should by and large contribute to KunHwi's establishing a stable ethnic identity. KunHwi and JinTai, however, were not automatically aware of the language romanization system. Therefore, they differentiated their names written in English pronounced by Americans with an American accent from those in Korean pronounced by Koreans with a Korean accent.

While negotiating this multiple of his identities, KunHwi took significant time exploring, inquiring, and deconstructing in order to internalize this language system. For example, in the course of his internalization process, he often asked me since romanization was possible, why Koreans did not simply utilize an American alphabet instead of Hangul, the Korean alphabet or vice versa, so that all the people around the world could easily converse with each other. As such, throughout his practicing two languages, he began to be involved in transnational exercises with languages, a process which I view as becoming biliterate. That is, through various literacy practices in Korean and English, KunHwi was gradually transacting the borders of nations and cultures.

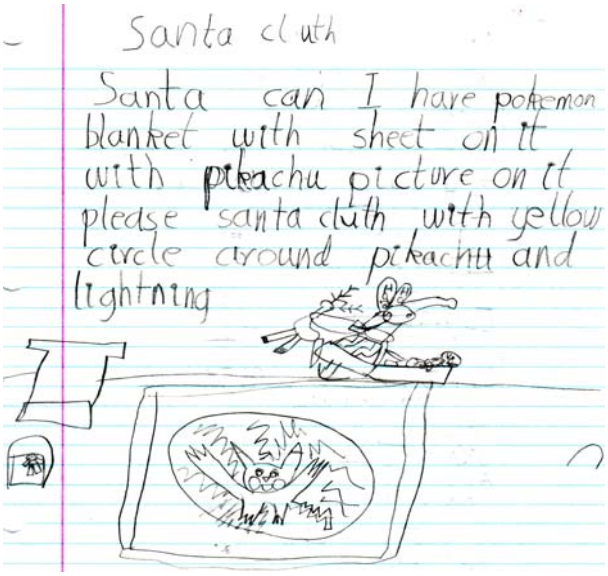
DIMENSION III: THE LITERACY REPERTOIRE

In what follows, I focus mainly on describing KunHwi's identity construction and his uses of agency while tracing the developmental process of his uses of literacy repertoire. Literacy repertoire refers to the totality of literacy resources and metalinguistic knowledge available to KunHwi. He gradually gained control over his literacy repertoires to represent his self textually while negotiating power with other participants in his immediate communities.

Languages

As KunHwi progressed in school, he preferred using English to Korean. Additionally, code-switching tended to be reduced, and KunHwi tried to consciously stay in one language according to his addressee. His developing sense of addressee is well demonstrated in the following example. One day, KunHwi was writing a letter to Santa Claus in English at home as shown in Figure 20.

Figure 20. Text for Interacting: Letter in English, December 2000



Transcription:

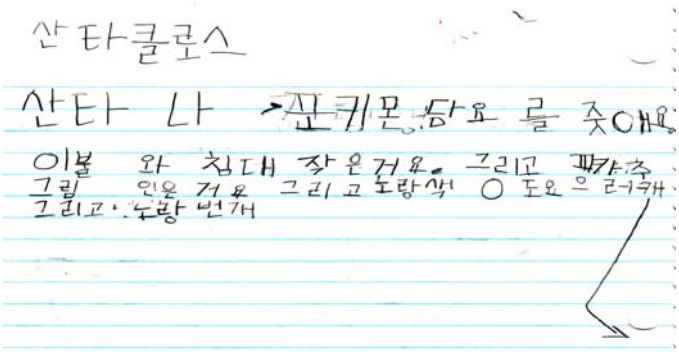
1. Santa cluth (Claus)
2-3. Santa, can I have a blanket and a mattress cover with a pokemon picture on it?
4. (I mean), Pikachu picture on it?
5-7. Please Santa Claus, (I want them, which have a pikachu picture) and the Pikachu with lightening pictures are circled with yellow color.

While he was explaining what he wrote to me, he all of a sudden asked me:

KunHwi: Uh-uh! *We are gonna be in* Korea *during this* Christmas *time, right*? … *Do you think* Korean Santa *can read* English?
I: Um?
KunHwi: Uh-uh! *I wrote this letter in* English. *Do you think* Korean Santa *can understand* English*?*
I*:* *Um…I am not sure. Why don't you write the letter in both languages just in case?*

He then hurried to write another letter in Korean as seen in Figure 21.

Figure 21. Text for Interacting: Letter in Korean, December 2000



English Transcription:

1. Santa Claus
2. Santa Claus, please *give me a pokemon blanket.

3-4. (I mean) a blanket and a small bed (meaning a single size mattress cover). And there *should be a Pikachu picture on them. Yellow circle (he drew a circle) should surround the picture, *like this (he drew an arrow to the picture on next page, see Figure 20).

5. And yellow lightening, too.

(Asterisk: Unconventional spelling)

While composing two letters to two potentially different Santa Clauses, KunHwi not only selectively chose his languages in response to his addresees, but also was able to employ polite speech styles across languages such as "can I have?" and "please" in English as well as "Ju-She-Yo (please give me)" in Korean to plead his wish. There are several speech levels in Korean, and "-She-Yo" which KunHwi employed is one of the verb endings representing a polite speech level. The sensitivity to his potential audience can be well explained through what Bakhtin (1986) refers to as "addressivity." He argues:

> When speaking I always take into account the appreceptive background of the addressee's perception of my speech: the extent to which he is familiar with the situation, whether he has special knowledge of the given cultural area of communication, his views and convictions, his prejudices (from my viewpoint), his sympathies and antipathies-because all this will determine his active responsive understanding of my utterance. These considerations also determine my choice of a genre for my utterance, my choice of compositional devices, and finally, my choice of language vehicles, that is the *style* of my utterance. (pp. 95-96)

In this respect, KunHwi's tuning into his addressee became more apparent during his first grade year, and thus he selectively chose the appropriate language, genre, and style to best represent his self through text.

In addition to developing his sense of addresivity, KunHwi was interested in many different literacies as reflected in Figures 22 through 24.

Figure 22. Text for Playing: Sword in Japanese, May 2001

One day while making a sword with a piece of paper, KunHwi started decorating the sword with letters and a picture. After finishing his work, he showed me his creation, saying hilariously, “Doesn’t it look like Japanese?” Although he had not explicitly learned the Japanese language, he was exposed to the language at home because there were several snacks, medicines, and home appliances with Japanese writing on them at home. Consequently, he was aware of what the Japanese language should “look like” (see Figure 22). Similarly, he sometimes copied Chinese characters from the posters on the wall of his room on a voluntary basis (see Figure 23).

Figure 23. Text for Heuristic: Copying Chinese, May 2001

His curiosity about various language systems also affected his ways of participating in children’s media culture. An example of this aspect is that after he saw the movie “Atlantis,” he was amused by the Atlantean language, which

appeared in the movie. Thus, he bought a magazine about Atlantis and practiced the language with joy as shown in Figure 24.

Figure 24. Text for Heuristic: Practicing, May 2001

As seen in Figure 24, he wrote several people's names such as "KunHwi" and "SunJoo" using the Atlantean language while referring to the book, which explained about the characters and the language shown in "Atlantis." In this respect, as the years progressed, KunHwi's joyful uses of many literacies can better explained as his "becoming multiliterate."

Functions

In explaining the developmental aspect of KunHwi's use of social purpose in his literacy practices, it is not my main purpose to generate a list of all the functions KunHwi employed. However, to document his multifaceted and

complex uses of writing, I tentatively categorized each function. However, it is important to note that although the functional categories are separately identified, they are inextricably interrelated, generally overlapping one another. The definition of each functional category is shown in Appendix1.

In this school year of KunHwi's writing across his languages, ten major writing functions emerged from data analysis: 1) naming, 2) heuristic, 3) identifying, 4) playing, 5) narrating, 6) imagining, 7) interacting, 8) moderating, 9) informing, and 10) referencing. Although the functional categories that emerged in this phase were somewhat similar to those in his kindergarten year in quantity, with closer scrutiny, the functional repertoire made qualitative development.

In his first grade year of English writing at school, the majority of functions rested on the heuristic practice, and the naming purpose of writing began to be reduced. In the case of the identifying function, although it was frequently requested by the teacher at school to identify each student's schoolwork, the same textual purpose began to be apparently reduced on a voluntary basis. By contrast, as the portion of informing, imagining, and narrating practices were gradually emphasized at school, KunHwi produced the same textual functions more frequently at home, and such actions were initiated on a voluntary basis.

Very often, school literacy practices with English made use of the heuristic tool as a way to facilitate the informing practice. An example of this incorporation is that before completing an informational text about "What I Know about Rocks," the children and Ms. Whitmore brainstormed about what they knew about rocks. After that, they examined several kinds of rocks in order to observe and feel the rocks, and jotted down the differences they found. Through these heuristic practices, the students and the teacher researched and discussed what they found. Based on this authentic learning, they again jointly planned how to write the informational text "What I Know about Rocks" before performing independent writing.

During his second semester of his first grade, as KunHwi's reasoning as well as his sense of authorship developed, injecting himself into his text, a behavior which was often shown during his kindergarten year, began to disappear in both languages across the settings. Moreover, in both Korean and English writings, KunHwi focused first and foremost on writing stories and employed drawing later based on what he wrote. In many school activities, the imagining purpose of writing events accompanied various story readings in that the children were embedded into the story genre in more depth through the readings. In short, during this school year, there maintained qualitative changes in KunHwi's use of

writing functions across the languages. Moreover, as the school year progressed, multiple functions of activities were often incorporated to produce a single text.

Forms

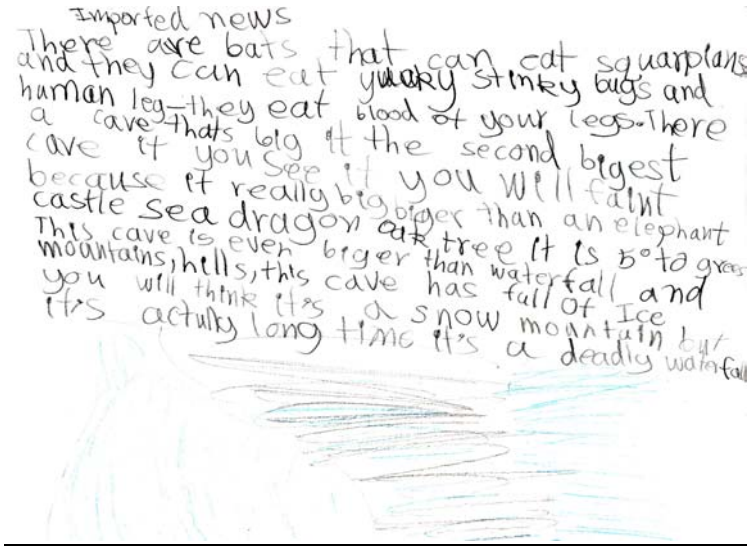
At the same time as KunHwi gained control over available tools, such as Korean and English, he showed developmental changes in his use of forms, across the langauges. That is, beyond emergent forms such as labels and basic descriptions, he refined various forms such as personal essays, stories, and expositions through his interactions with Ms. Whitmore and peers at school. Moreover, KunHwi actively incorporated his experiences and knowledge from school practices into his home literacy practices.

In this school year, KunHwi's use of both Korean and English writing forms became more sophisticated through practicing, exploring, and creating various forms in writing. For instance, he was able to employ different forms of writing in response to his particular social purpose. That is, one day when he attempted to tear off one of his journal entries, I asked what his intention was. He replied that because he promised JongKwon he would explain what fun he had at his friend's birthday party, he would tear off his journal entry that he had already written about the topic, and send it to JongKwon. As I asked, he explained that letters and journals can involve similar topics such as talking about personal

experiences, letters should identify the sender and receiver, as well as be in an envelope. His approach to differentiating various forms of writing implies that he was able to employ different forms of writing in accordance with his intention and purpose of writing, whether he wanted to send the writing to someone or write only for himself.

Another example of his selective use of forms in response to his social purpose appeared in his text in Figure 25. One day, when KunHwi was learning about bats at school, he watched an IMAX movie about the bats. He was so excited about what he saw that he wrote the text shown in Figure 25 in order to share the information that he learned from the movie at school.

Figure 25. Text for Informing: News, May 2001



Transcription:

1. Imported (Important) News
2. There are bats that can eat scorpions
3. and they can eat yucky stinky bugs and
4. human leg- they eat blood of your legs. There (is)
5. a cave that is big. It (is) the second biggest
6. cave. If you see it, you will be fainted
7. because it is really big; bigger than an elephant
8. castle, sea dragon, and oak tree. It is 5 degrees.
9. This cave is even bigger than waterfall and
10. you will think it's a snow mountain but
11. it's actually a long time ago, it's a deadly waterfall.

As he participated in this literacy event with the social purpose of sharing information with his classmates, he utilized an expositional form rather than narrating his personal experience in the first person. Ms. Whitmore enthusiastically made use of the text that KunHwi brought with him into the classroom, and as a consequence, KunHwi's use of agency tended to be valued, encouraged, and distributed. In explaining this phenomenon, Gee (2000) notes that context appears to be continuously constructed, sustained, negotiated, and transformed moment-by-moment through individuals' ongoing work.

Topics

As KunHwi gained control over the form and function of writing, his descriptions about topics were gradually more detailed and complex. A closer look at his writing reflects that KunHwi often incorporated several sources of

content into a single text to satisfy his purpose. For example, while completing his story, together with his unique imaginative energy he also made use of his life experience, episodes from storybooks that he read, and learned knowledge in and out of school.

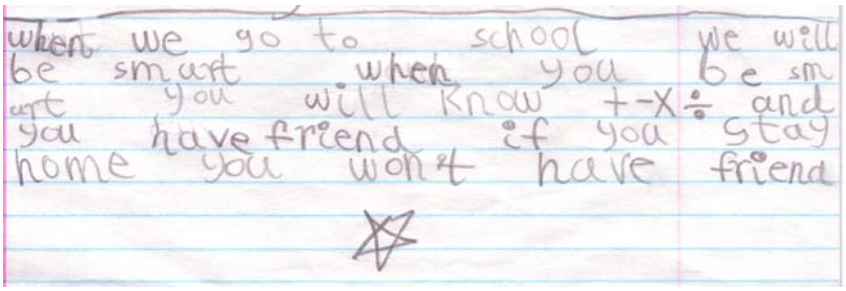
Ms. Whitmore actively invited the students' diverse experiences into classroom literacy practices. She also incorporated topics from children's popular culture such as Pokemon into the official school curriculum so that the students discussed the topic with the teacher, and wrote about their favorite characters. While she actively brought out diverse topics in developing school literacy practices, KunHwi also energetically practiced, expanded, and recreated these various topics from school practices across the settings.

INTERRELATEDNESS OF THE THREE DIMENSIONS IN KUNHWI'S LITERACY PRACTICES DURING HIS FIRST GRADE YEAR

In this section, I summarize the aspects of interrelatedness of the three dimensions in KunHwi's literacy practices by presenting two of KunHwi's written artifacts. In doing so, my intent is to explain the multifaceted processes of KunHwi's literacy development with reference to the comprehensive model of early literacy practices that I proposed (see Figure 2, p. 90).

During this school year, Ms. Whitmore focused first and foremost on encouraging her students to participate in literacy events. When she provided feedback about the students' writing, she focused mainly on content rather than conventional forms. Additionally, Ms. Whitmore respected KunHwi as a reader and writer and encouraged him as such. Therefore, discoursal connections with respect to values, beliefs, and practices of literacy were established between home and school during this year. Within this literacy environment, KunHwi was eager to attend school as reflected in Figure 26.

Figure 26. Text for Narrating: About School, September 2000

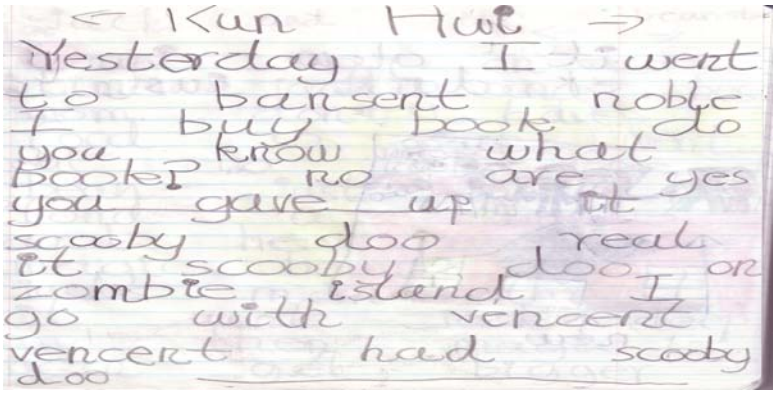


During his first grade year, therefore, KunHwi seemed to perceive less tension between home and school, and thus showed a consistent textual self across settings. Especially during journal writing activities at school, power was well-distributed to overall participants; KunHwi was able to choose form and content according to his authentic purpose and interest. KunHwi narrated,

imagined, and informed within the journal writing activity through these authentic practices. When in such an environment, his employment of tone and style in creating texts was similar to his voluntary writing at home. Such an example of KunHwi's literacy employment is reflected in Figure 27.

As shown in Figure 27, the journal writing at school demonstrated his sense of authorship and his joyful enthusiasm. While narrating his personal experience, he took control of his writing to shift style and tone to entertain his potential audience.

Figure 27. Text for Narrating: Journal Writing, September 2000



Transcription

1. KunHwi
2. Yesterday, I went-
3. to Barnes and Nobles.
4. I bought a book. Do-
5. you know what-
6. book it was? No or yes?
7. You gave up! It was-
8. Scooby Doo. Actually, -
9. it was Scooby Doo On-
10. Zombie Island. I-
11. went there with Vincent.
12. Vincent had a Scooby-
13. Doo--- (continued to next page).

When situated in this supportive context, in which power was well-distributed to overall participants, KunHwi was greatly invested in his literacy practices across home and school settings. His investment to some extent coincided with his value judgment and his feeling of engagement. In short, the developmental process of KunHwi's literacy practices encompassed KunHwi's selective use of literacy repertoire in response to the negotiation of power with others within a particular sociocultural context.

Phase III: KunHwi in Second Grade

This phase of the study explores KunHwi's literacy practices during his second grade year. I develop this chapter by tracing such dimensions as the sociocultural context, the writer and the literacy repertoire that comprise KunHwi's literacy practices. Finally, I conclude this section by discussing how these dimensions are interrelated.

DIMENSION I: THE SOCIOCULTURAL CONTEXT

The sociocultural context of KunHwi's writing was largely divided based on two rough social units: school-based and home-based contexts. These contexts

were the contextualized spaces in which values, goals, beliefs, and practices of literacy nested.

Home-Based Context

When KunHwi became a second grader, his interest in writing across the languages, Korean and English, reduced significantly. The only literacy event that KunHwi was eager to participate in was math-learning materials written in Korean. KunHwi had shown great interest in math since he was a kindergartener and often complained that math taught at school was less challenging. Thus, I encouraged him to work on various Korean math-learning materials focusing on word problem at home. In doing so, I believed that he would be able to practice Korean literacies through mathematics, the subject that he was eager to work on. Starting at the second grade math level, he completed a third grade math curriculum through Korean learning materials by the end of this school year. In working on more advanced math in Korean, he became proud of himself by saying, "I am a second grader, but I can do third grade math in Korean" rather than struggling with the work.

During this school year, instead of attending a Korean language school, KunHwi went to his Korean friend YoonHo's house every Saturday morning to learn Korean with his friends. During this second grade year, two Koreans,

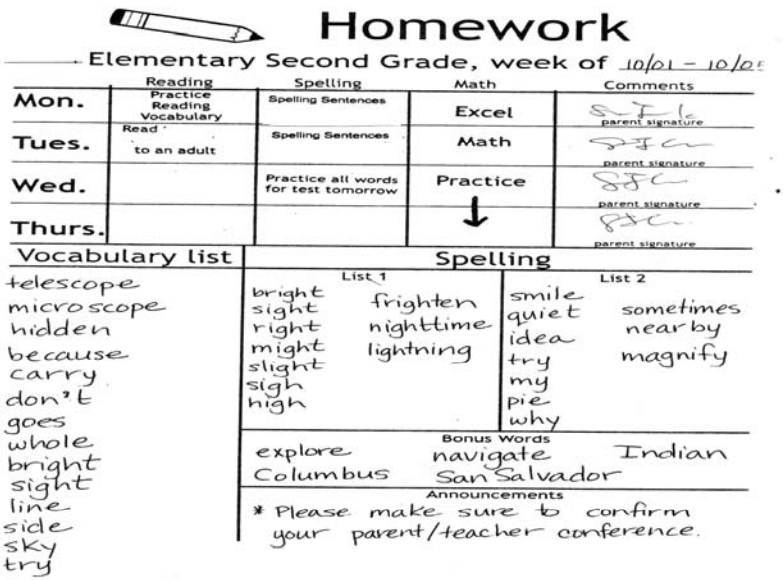
YoonHo and JungMi from KunHwi's first grade class were also placed in Ms. Lopez's class. Therefore, KunHwi continued to maintain strong friendship with YoonHo. Because YoonHo and KunHwi were in the same class, and YoonHo's mother and I both believed that our children would learn the language better by working together, she offered to teach KunHwi Korean. In fact, YoonHo's mother majored in Korean Language Education and used to be a Korean language teacher in Korea. KunHwi enjoyed going to YoonHo's house because he could play with YoonHo after finishing their Korean lessons. As a part of his homework from YoonHo's mother, KunHwi wrote a journal in Korean a few times a week.

KunHwi produced varied writings in accordance with who and what initiated his writing. The situational factors of KunHwi's literacy events were classified in two categories: a) requested events and b) voluntary events. During this school year as KunHwi brought a more significant amount of schoolwork home, he gradually reduced his voluntary writing at home. Instead, he began to employ literacy mainly for finishing school homework. During his second grade year, there appeared discoursal discontinuities in relation to values, beliefs, goals and practices of literacy between home and school. In addition to these discoursal discontinuities, KunHwi and I were respectively constrained by his teacher's enormous authority. More discussion about this issue is given in the next section: School-based context.

School-Based Context

KunHwi's second grade teacher, Ms. Lopez, was a middle-class female who introduced herself as a Hispanic immigrant, whose family moved to the U.S. when she was young. She also stated that all second grade teachers had shared curriculum in accordance with the Texas Essential Knowledge and Skills (TEKS) guidance that teachers should meet. However, although second grade teachers also shared the same curriculum and teaching materials, Ms. Lopez stated that how to teach each task could come from each teacher's own concepts. Similar to KunHwi's first grade teacher, Ms. Lopez sent home a weekly letter. Compared with the one from KunHwi's first grade teacher (see Figure 17, p. 134), however, the weekly letter appeared less detailed. Consequently, for me as a parent, the second grade classroom tended to be less predictable. The weekly letter and weekly schedule for Ms. Lopez's class are shown in Figure 28 and in Figure 29.

Figure 28. Weekly Letter for Ms. Lopez's Class, 2001



Homework

Elementary Second Grade, week of 10/01 – 10/05

	Reading	Spelling	Math	Comments
Mon.	Practice Reading Vocabulary	Spelling Sentences	Excel	parent signature
Tues.	Read to an adult	Spelling Sentences	Math	parent signature
Wed.		Practice all words for test tomorrow	Practice	parent signature
Thurs.			↓	parent signature

Vocabulary list

telescope
microscope
hidden
because
carry
don't
goes
whole
bright
sight
line
side
sky
try

Spelling

List 1

bright, sight, right, might, slight, sigh, high, frighten, nighttime, lightning

List 2

smile, quiet, idea, try, my, pie, why, sometimes, nearby, magnify

Bonus Words

explore, Columbus, navigate, San Salvador, Indian

Announcements

* Please make sure to confirm your parent/teacher conference.

Figure 29. Weekly Schedule for Ms. Lopez's Class, 2001-2002

Mrs. 2nd Grade Daily Schedule

7:50-8:00: Opening

8:00-8:30: D.O.L/ D.O.G/ Math Problem

8:30-10:30 Reading/ Language Arts
Tuesday: 8:45-9:30: Computer
Friday: 8:45-9:30: Spanish

10:30-11:15: Special Areas

11:15-11:45: Math

11:47-12:17: Lunch

12:20- 12:30: Excel Math

12:30-1:15: Science/ Social Studies
1:15- 1:45: Language Arts
Thursday: S.R.A
Friday: Library 1:20-1:40

1:45- 2:00: Shared Reading

2:00-2:20: Recess/ Study Hall/ Detention

2:20-2:50: D.E.A.R/ Corrections/Closing

Given that teachers are obliged to deal with mandated curricula, most of the writing events at school tended to be requested by the teacher. When the teacher initiated literacy events, she also specified the form and content that students were supposed to use. During this school year, journal writing was employed only when the students had finished all other school tasks.

Ms. Lopez explained that as a second grade teacher, she should teach children the difference between writing for fun and good writing even if it may hinder their creativity. Consequently, she first and foremost taught writing mechanics until the students fully acquired various sentence structures so that the students then would be able to produce conventional models of writing. To a great extent, I personally opposed her viewpoints and approaches to literacy practices. In addition to these discoursal discontinuities in relation to literacy practices, KunHwi and I respectively perceived power differentials, such as the teacher's use of enormous authority.

Interestingly, however, I also found that individuals, experiencing the same context, read ideology differently. Moreover, students and parents may or may not support the school practices created by Ms. Lopez depending on the viewpoints that they had historically developed. For instance, some parents greatly valued worksheet activities and spelling practices held at school because they viewed that the number of worksheets reflected students' hard work and

were evidence of learning a lot at school: a viewpoint of which I was personally skeptical. In the case of the teacher's authority, the students and their parents who had already experienced a stronger teacher-centered classroom in their previous school years viewed Ms. Lopez's class as a more student-centered classroom.

DIMENSION II: KUNHWI, THE WRITER

KunHwi started his second grade as a "very bright and capable student" (according to his report card for the first reporting period) but showed a "sudden drop" (according to his report card for the second reporting period) during this school year. KunHwi used to enjoy sharing episodes that happened at school with me, but he gradually stopped talking about school during the first semester of his second grade. At times, he dragged around in the morning at home, showing his reluctance to go to school. This behavior was symptomatic of the tension between home and school KunHwi experienced this year.

Ms. Lopez managed her students' daily behaviors by what she referred to a "color board." That is, KunHwi's second grade class had a color board, with four different colors: red, orange, yellow and green. Green meant "good job," yellow "warning," orange "losing one fourth of recess time," and red "losing all recess time." Throughout the day, Ms. Lopez frequently asked the students to go to the board to change their behavior color.

Based on my classroom observation, her tolerance level was obviously lower than KunHwi's previous teachers, Ms. Crawford and Ms. Whitmore. As a consequence, classroom activities were often interrupted because of her frequent requests that students should change their color in the middle of work. After class, during recess, or over lunch, the students often wondered aloud what was wrong with each other's behaviors that caused them to have to change their behavior colors. Because Ms. Lopez was busy explaining a task she was working on, she did not explain what the students who were asked to change their color had done wrong. KunHwi took his color change somewhat seriously, and often complained about Ms. Lopez's harsh judgment in relation to color change.

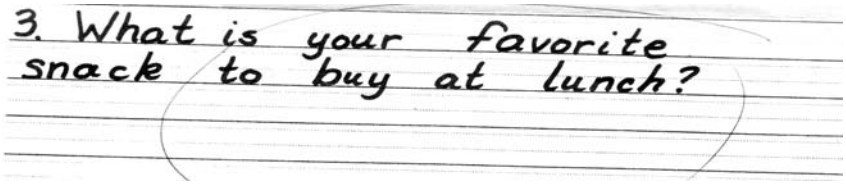
In contrast to KunHwi, I found that some of his peers perceived this process differently. When I was in the cafeteria during lunch, for instance, two boys were joking around about the color changes. One boy laughed, " Hey, bad boy! You got red!" The other boy then replied, "Who cares? I got red more than twenty times so far. But I'm (meaning color) gonna be a green again tomorrow morning." Based on how they talked about the color board, they did not take the color change as seriously as KunHwi. This conversation reflects that individuals seemed to feel varying degrees of power pressure depending on their personality, their own subjective interpretation, cultural background, and historical practices.

As his second grade year progressed, I observed that KunHwi deliberately stayed in study hall during recess. The study hall was a place for students who were not able to finish their work on time or who lost recess time as a way of penalty. Ms. Lopez was disappointed in KunHwi because she perceived that he intentionally did not complete his work on time and went to study hall instead. She also complained to me that KunHwi tended to daydream in the classroom without completing his work.

While KunHwi and I were talking about this issue, I found that his side of story was completely different from the teacher's observation. KunHwi explained that all of his close friends usually got the red color, and thus they all went to study hall. Hence, he preferred staying with them so that they all worked together in a "comfortable place." When I asked him what he meant by a comfortable place, he argued that while he was thinking about what and how to write, Ms. Lopez often disrupted him and hurried him to finish his work. When I observed him at school, I found that although KunHwi was a significantly competent writer, he was not a fast writer compared to his peers; rather he spent more time thinking and planning before completing his text. For him, writing was an important creation rather than an "object to be done." Moreover, his first grade teacher and I had supported this attitude. Yet during this school year, Ms. Lopez often considered his dedication to writing as under-productive.

At times, KunHwi was in fact not able to complete his work in time because he did not understand how he really needed to answer each worksheet question as shown in Figure 30. One day, while KunHwi and I were at home looking at his schoolwork, which Ms. Lopez had complained that KunHwi had not completed (see Figure 30), KuHwi argued that all the worksheet questions asked about a school cafeteria, and in the case of question number three he did not have any favorite snack to buy from his school cafeteria.

Figure 30. Unfinished Work, September 2001



When I asked why he did not simply answer, "I don't have any" to complete the work, he cried, "But this question is WHAT IS your favorite snack to buy at lunch!" The phenomenon of his struggling with worksheet completion reflects that the worksheet activity was also a certain genre of literacy that through significant practices students would develop their own strategies "to complete." His frustration with such school activities eventually became resistance.

Ms. Lopez mentioned, and I agreed, that as he progressed in school, KunHwi's resistance became more apparent in that he resisted by grudgingly completing overall school literacy practices. Anther example of his oppositional stance with regard to Ms. Lopez's discursive practices appeared in his argument, "we don't do writing much at school anymore." Based on his value judgment that he had historically developed, KunHwi perceived that the various school drills of writing mechanics and worksheet activities were not "writing."

In order to address these issues in relation to KunHwi at school, I made several attempts to converse with Ms. Lopez. However, I soon intentionally stopped investing in this effort because I personally viewed the conversations between the teacher and me as strongly teacher-controlled; she mostly provided me with a unilateral direction that I should follow to make KunHwi work differently at school. She also warned me that if KunHwi kept postponing his work, she would label him ESL for the next year. In this regard, Ms. Lopez was indeed situated in an ideologically better position as a gatekeeper and a grade-giver. I also learned from this experience that the word "ESL" was used in an American school setting to "label" language minorities as deficient.

KunHwi's school officially explained that the school did not provide any ESL classrooms or ESL pull-out programs so that all English language learners would learn English efficiently and equally by working with English native

speakers. Yet, because English language learners were still classified as to whether or not they were ESL or LLP by teachers and the school district, teachers and parents often unofficially talked about ESL as reflected in Ms. Lopez's comment. I finally discussed my concerns with a school counselor so that we jointly designated KunHwi's third grade teacher as the best way of re-connecting discourses between home and school.

Interestingly, however, in struggling with his multiple identities, KunHwi's resistance gradually transformed into showing higher academic achievement (according to Ms. Lopez's evaluation) to challenge his subject position as imposed by Ms. Lopez. Yet, a closer look at his completing his schoolwork reflected his developing strategies of how to deal with a grade-giver's expectation with the least investment. He completed school homework mostly with an attitude of "it's enough." While finishing his school homework, he seldom invested in further exploring the topic by extra reading or searching web-sites: an attitude distinct from his previous school years across the settings. By employing a different form of resistance from the beginning of his second grade year, therefore, he challenged his marginalized position and, to some extent, regained power. Finally, at the end of the second grade year, KunHwi was identified as making "excellent progress" (according to his report card for the fourth reporting period).

DIMENSION III: THE LITERACY REPERTOIRE

In this section, I describe how KunHwi negotiated his multiple identities and represented his self in relation to others within a particular social context by tracing the developmental process of his literacy repertoire. Literacy repertoire refers to the totality of literacy resources and metalinguistic knowledge that are available to KunHwi. He selectively used the literacy repertoire that was available to him to represent his self textually while negotiating power with others in his immediate communities.

Languages

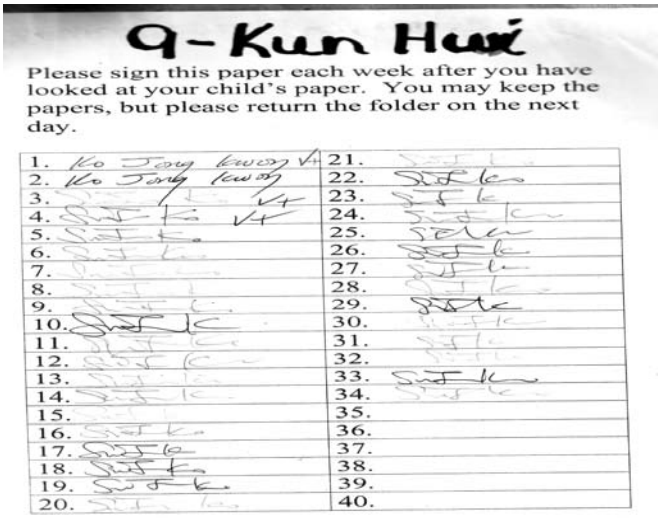
Ms. Lopez often shared her immigrant experience with the students, by stating that when she first moved to the U.S., she was unable to speak in English at all. Thus, her parents made her use only English even at home so that she was able to learn English quickly. In sharing her immigrant experience, I assume that she had high expectations for her English language learners' learning in English, and thus she shared her personal experience as a way to encourage the language learners to put forth an effort in learning English. However, contrary to her original intention, the students' L1 language and cultural background tended to be subdued by her emphasis on English language practices. Moreover, her approach to target language learning severely conflicted with our family goal and attitude

toward KunHwi's learning two languages, Korean and English. Because her emphasis on L2 was based on her immigrant experience, which was situated in her family history, the meaning carried differently to KunHwi.

As a consequence, KunHwi projected himself into the episode and asked me whether he should also use English only so that he could have more competent English abilities. From this episode, KunHwi and I had an opportunity to explicitly discuss our family plans and goals as academic transnationals. Throughout this discussion, he was also clearly aware that we were planning to move back to Korea and thus his developing Korean was critical.

As reflected in this episode, the developmental process of KunHwi's literacy practices in Korean and English accompanied his identity construction. Another example of his identity construction through literacy practices is that at the beginning of this school year, KunHwi complained that Ms. Lopez repeatedly misspelled his name and pronounced it incorrectly although he already explained that it was incorrect. As he seriously asked me to advise her to use his correct name, I pinpointed her incorrect spelling of KunHwi several times by showing her the misspelled folder and corrected the "u" into "w" in front of her (see Figure 31).

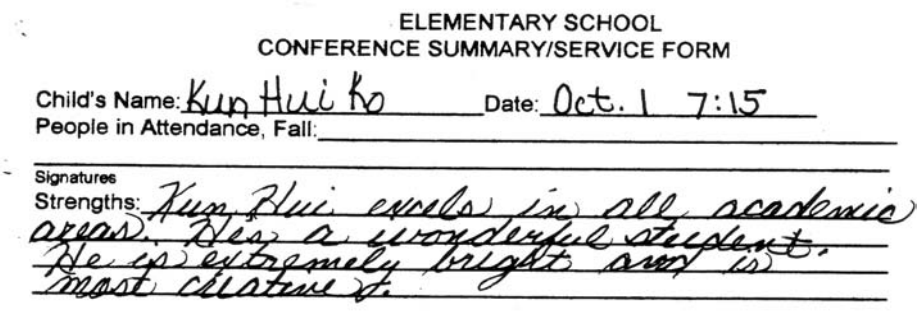
Figure 31. KunHui: Second Grade Folder, 2001



However, KunHwi's incorrect name appeared throughout this school year in his awards, parent-teacher conference cards, and school folders as shown in Figures 32 and 33. Whenever I addressed this problem, at least as I perceived it, she appeared not to take it seriously and simply excused herself by saying that it was a "difficult" name.

Figure 32. KonHui: Second Grade Folder, 2001

Figure 33. KunHui: Second Grade Parent-Teacher Conference Card, 2001



ELEMENTARY SCHOOL
CONFERENCE SUMMARY/SERVICE FORM

Child's Name: Kun Hui Ko Date: Oct. 1 7:15

People in Attendance, Fall:

Signatures

Strengths: Kun Hui excels in all academic areas. He's a wonderful student. He is extremely bright and is most creative.

Once KunHwi found out that in addition to his name, Ms. Lopez often improperly wrote and pronounced many other students who had foreign names, he laughed, "She made that up our names. Just let her call me KonHui." He also asked me why his name would be "difficult" for her to write correctly. While we were talking about this issue, KunHwi asked:

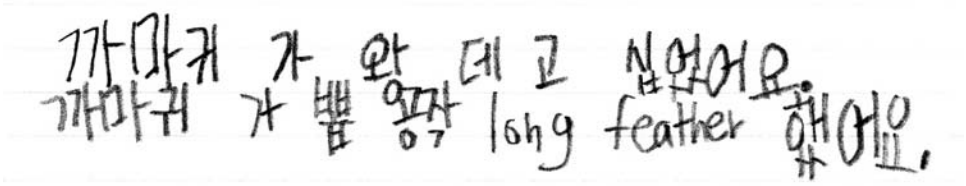
> KunHwi: That's why Wei got his new name John, and WooJin is now Justin?
> I: *I personally don't think we really have to change our name for others' convenience*[6]*. Especially considering our situation (meaning academic transnationals), I don't want to change my name whenever I go to other countries. Then I should be Michiko when I go to Japan,* Michelle *in the United States, Liwen in China, SunJoo in Korea. But, it is really your choice. Do you want to have an American name?*
> KunHwi: (He pondered for a while and replied)…Um…it …might be sort a weird… if people call me like…Kevin…Kenny…whatever blah blah blah… (Laughter).
>
> (Ethnographic fieldnotes: September 2001)

[6] Unless indicated, all italicized speech is translated from Korean into English.

To some extent, Ms. Lopez's improper use of KunHwi's name as well as her attitude toward dealing with the issues, which I raised above, initiated KunHwi's critical reflection on and awareness of who he was and how he was related to others as a member of diverse cultural groups and the world (McCarthy, 2001).

During the second semester of his second grade, KunHwi's use of English became obviously dominant over his use of Korean in writing. As the school year progressed and KunHwi's English surpassed his Korean, he often made use of English to complete a text in Korean. For example, one day while he was reading Aesop in Korean, he said that as he had already read all Aesop stories in English, they were too easy to read. I then asked if he could summarize the story in Korean because he was learning how to summarize stories in English at school. He proudly said, "Sure I can!" and started writing the text shown in Figure 34.

Figure 34. English Syntax in Korean Writing, May 2002



Transcription:

1-1. Romanized Korean	KKa-Ma-Gwi Ga/	Wang *Doe-Go/	*Sib-Eoss-Eo-Yo.
1-2. Word to word translation	A crow (with a suffix) /	a king be (become) /	wanted to (with a suffix)
1-3. Conventional English writing	A crow	wanted to	be a king.
2-1. Romanized Korean	KKa-Ma-Gwi Ga/ PPob /Gong-Jak/	long feather/	Haess-Eo-Yo.
2-2. Word to word translation	A crow suffix / pick up/	a peacock / long feather/	a past tense suffix for a declarative ending
2-3. Conventional English writing	A crow	picked up	a peacock's long feather.

(Asterisk: Unconventional Korean spelling)

Once he finished the second sentence, he started laughing while re-reading it for himself and was about to erase the sentence:

I: *Why do you have to erase them*? *That is good writing.*
KunHwi: (Laughter) Oh no! Oh no! I messed that up (he pointed to the second sentence, reading them) It doesn't make any sense… *What is* "long feather" *in* Korean, *anyway*?
I: Gin-Git-Teol.
KunHwi: Oh yeah…

As demonstrated in Figure 34, KunHwi transferred his English (L1) syntax to his Korean (L2) writing as reflected in the second sentence. The second sentence followed English basic word order (Subject + Verb + Object), which was in contrast to the first sentence, following Korean basic word order (Subject + Object + Verb). Some people may view the phenomenon of syntax interchange as language interference. However, if considering his overall language uses in both Korean and English in a broader perspective, KunHwi's Korean and English abilities worked interdependently to facilitate the development of each other, a phenomenon which is demonstrated in Figures 35 through 38.

During the last week of October 2001, KunHwi was practicing the "compare and contrast" structure at school as seen in Figure 35 and Figure 36.

Figure 35. Compare and Contrast 1, October 2001

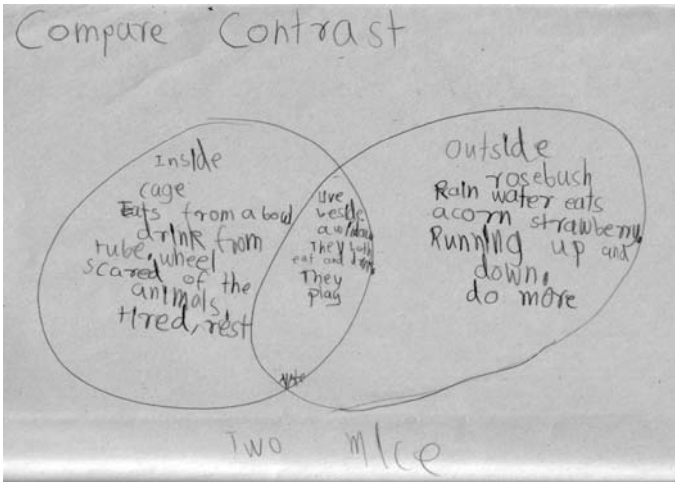
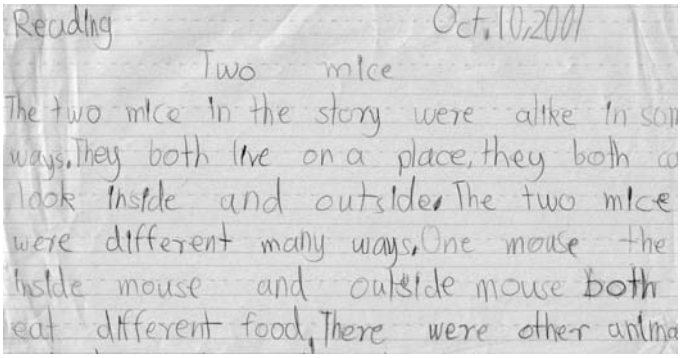


Figure 36. Compare and Contrast 2, October 2001


Reading Oct. 10, 2001
Two mice
The two mice in the story were alike in some ways. They both live on a place, they both can look inside and outside. The two mice were different many ways. One mouse the inside mouse and outside mouse both eat different food. There were other animal-

Transcription:
Two Mice

1. The two mice in the story were alike in some
2. ways. They both live on a place, they both can
3. look inside and outside. The two mice
4. were different many ways. One mouse the
5. inside mouse and outside mouse both
6. eat different food. There were other animal-

(Text continues to next page.)

Under this situational context, in the first week of November, KunHwi and I were looking over the Korean texts that he had produced during his kindergarten year at home as shown in Figure 37.

Figure 37. Text for Informing: Dinosaur1, November 1999

English Transcription:

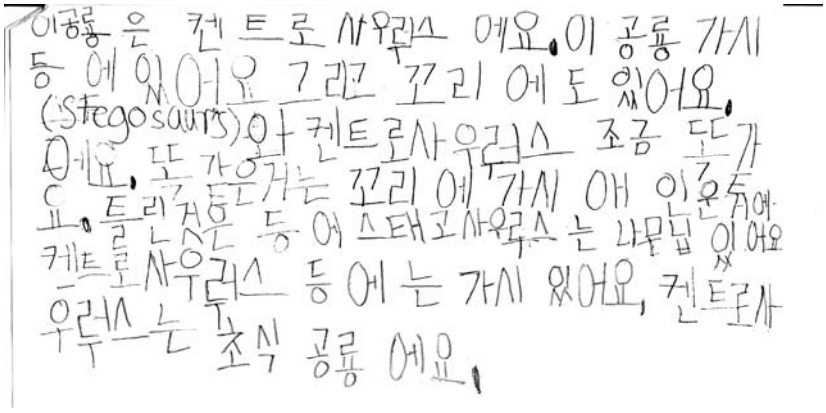
1. This dinosaur *has spikes.
2. This dinosaur *is *very powerful.
3. Kentrosaurus

(Asterisk: Unconventional Korean spelling)

KunHwi: Hum…it's not very detailed. I might can write better.
I: *Do you want to try it now?*
KunHwi: Sure!

KunHwi then revised his previous text as shown in Figure 38.

Figure 38. Text for Informing: Dinosaur 2, October 2001



English Transcription:

1. This is a *Kentrosaurus. This dinosaur has spikes
2. on its back. There are (some more) on its tail, too
3. A (Stegosaurus) and a *Kentrosaurus *look a little alike
4. --. They are alike in that they all *have spikes on their tails
5. --. They are different in that a Stegosaurus has plates,
6. a Kentrosaurus has *spikes on its back. A Kentrosaurus
7. --- *is an herbivore.

(Asterisk: Unconventional Korean spelling)

As shown in Figure 38, the metalinguistic awareness that KunHwi developed through practicing the particular genre, "compare and contrast" in English was transferred as a tool when he produced a similar genre in Korean. Moreover, KunHwi sometimes learned certain words, such as herbivore and carnivore, in Korean first and asked me to translate them into English when he wanted to make use of the words to produce his text in English. As reflected in KunHwi's overall practices with languages, Korean and English worked interdependently rather than interfering with each other.

Functions

In explaining the developmental aspect of KunHwi's ever-expanding writing functions, it is not my main purpose to generate a list of all the functions KunHwi employed. However, I tentatively categorized each function as a way to document his multifaceted and complex uses of writing. However, it is important to note that although the functional categories are separately identified, they are inextricably interrelated, overlapping one another. The definition of each functional category is shown in Appendix1.

In his second grade year, the developmental process of KunHwi's use of writing functions involved twelve major functional categories: 1) naming, 2) heuristic, 3) identifying, 4) playing, 5) narrating, 6) imagining, 7) interacting, 8)

moderating, 9) informing, 10) referencing, 11) instrumental, and 12) arguing. In the course of examining KunHwi's literacy development from the perspective of function in his writing, I observed developmental changes quantitatively and qualitatively across the languages, Korean and English.

During KunHwi's second grade year, the heuristic function of writing radically increased in KunHwi's writing at school. In addition to spelling practice and cursive writing practice, various writing mechanics such as capitalization, periods, commas, verb usage, other grammar, and phonics drills were performed through worksheet activities. Such activities were a significant portion of writing events during the first semester of his second grade, and the school writing practices to some extent reflected Ms. Lopez's philosophy for teaching writing. That is, she articulated that once the students acquired more skill with writing mechanics and structures, they then would be able to produce better writing. Sentence composition was another significant portion of writing activities at home as a part of school homework.

Ms. Lopez almost always employed heuristic practices in order to complete the imagining and informing functions of writing. For this practice, she often used worksheets in which the students brainstormed content or exercised structures of various genres. In the imagining practice, KunHwi's injecting

himself in his text as well as the drawings that used to accompany his story dramatically disappeared.

In the home literacy practice of this year, the referencing, instrumental and moderating functions played a major role when KunHwi voluntarily participated in writing with an authentic purpose. KunHwi frequently employed referencing practices in order to record a score that he obtained from games he played, or to record information about children's popular culture. For the instrumental function of writing, he started completing book order forms and shopping lists to obtain what he wanted to get. In many instances, the same text functioned multiply depending on a particular context. For instance, whereas the same shopping list that KunHwi produced functioned for me as a referencing tool, for KunHwi it served as an instrument that reminded me to buy what he wanted to get.

Another example was that during his second grade year, KunHwi and I often negotiated his schedule at home. Once we arranged his schedule, he often wrote up our agreement and attached it to the refrigerator so that we would not only refer to its information but also to avoid further argument. As reflected in these examples, a single text often functioned multiply.

Forms

During his second grade year, diverse writing forms were introduced through explicit instruction at school. Ms. Lopez enthusiastically introduced various genres of reading and writing. Throughout this year, KunHwi practiced various writing genres such as research papers, reports, poems, science research journals, book summaries, and stories. Every writing activity was developed based on explicit guidelines or structures provided by the teacher who also provided extensive error corrections on each student's first draft, which the teacher referred to as a "sloppy" copy. Thus, the final products of the writings that KunHwi completed were remarkably conventional. Yet, I was more interested in how KunHwi reached his final draft, focusing on process instead of on product. For example, Figure 39 was KunHwi's final copy, which the teacher referred to as a "real" copy of a poetry assignment and was displayed in the classroom for a while.

Figure 39. Poem: "Real" Copy, March 2002

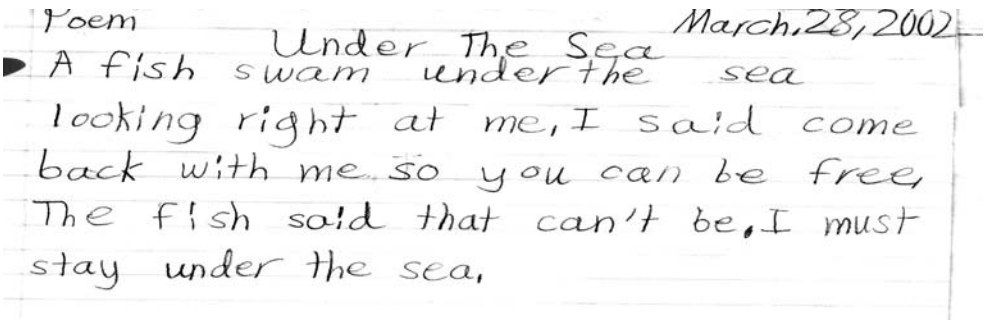
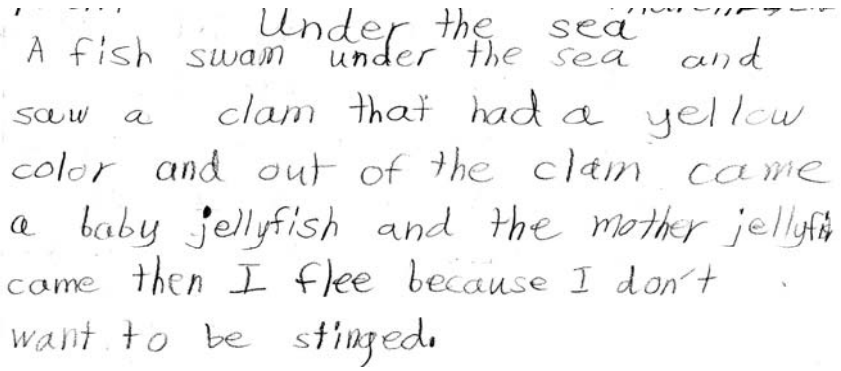
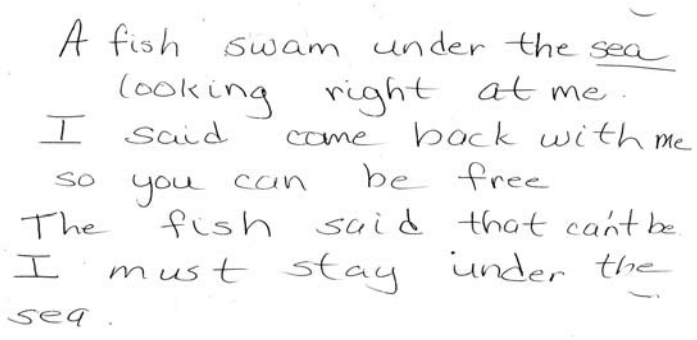

Poem March, 28, 2002
Under The Sea
A fish swam under the sea
looking right at me, I said come
back with me so you can be free,
The fish said that can't be, I must
stay under the sea,

Figure 40. Poem: "Sloppy" Copy, March 2002


Under the sea
A fish swam under the sea and
saw a clam that had a yellow
color and out of the clam came
a baby jellyfish and the mother jellyfish
came then I flee because I don't
want to be stinged.

Yet, as seen in Figure 40, KunHwi's first draft of the poem was distinct from his final text, shown in Figure 39. In his sloppy copy, the story was about how under the sea a fish met a baby clam, which hid inside a clamshell. But when the fish saw the mother jellyfish, it fled to avoid being stung. During a teacher-student conference, in which students received feedback on their "sloppy" copy from the teacher, Ms. Lopez wrote an entirely different poem on the back of the sloppy copy as seen in Figure 41. Rather than expanding or revising KunHwi's original text, Ms. Lopez focused mainly on providing KunHwi with an appropriate form for poem.

Figure 41. Teacher Feedback1, March 2002



KunHwi then copied Figure 41 to complete his real copy as shown in Figure 39. Although his "real" copy appeared conventional, through this writing practice Ms. Lopez's emphasis on conventional forms of writing subdued KunHwi's own voice. Moreover, this literacy environment for practicing the poetic genre did not provide KunHwi with a chance for internalizing the particular form of poetry through dialogic interactions.

During his second grade year, KunHwi exercised numerous genres and genre markers through explicit instruction at school. Yet, his construction, modification, exploration and reconstruction of his texts were not solely the individual property of the cognitive process, nor did they solely rest on social interaction. KunHwi's internalizing process of different genres and genre markers is well reflected in the following excerpt. In February of his second grade year,

while KunHwi and I were revisiting the texts that he had previously produced, we classified every piece into certain genres:

I : *Let's look at this (I was pointing to the piece that he called a story. You started with **Once upon a time** here. But look at this (the piece that he called informational writing). Right here you started with **What I know about rocks**. Can you just start with "once upon a time" when you write informational writing?*
KunHwi: Are you kidding? "Once upon a time" *means* "not true."
I : *Or can you just start with "what I know about the gingerbread man…" when you write a story?*
KunHwi: If you want to… sound weird though…We don't do that.
(Ethnographic fieldnotes: February 2002)

During the second semester of his second grade, KunHwi often used the expression "we do that" or "we don't do that" in evaluating a particular writing form. This attitude reflects that while appropriating the words of others through social interactions, he gradually developed a sense of viewing school as a particular speech community, which was implied in his subject use "we." As a member of this speech community, KunHwi was aware of social conventions and expectations through social interactions with the teacher and his peers. This conversation is another example of Bakhtin's (1986) addressivity. Bakhtin explains:

> An essential (constitutive) marker of the utterance is its quality of being directed to someone, its addressivity… This addressee can be an immediate participant-interlocutor in an everyday dialogue, a

> differentiated collective of specialists in some particular area of cultural communication, a more or less differentiated public, ethnic group, contemporaries, like minded people, opponents, and enemies,…and so forth. (p. 95)

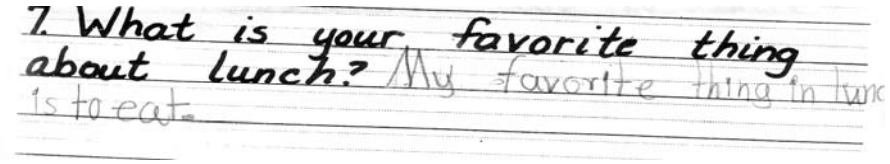
In short, throughout the social actions within a particular speech community, KunHwi recursively developed and reconstructed discourse choices that were socially appropriate. However, within this particular literacy environment of power inequality, KunHwi's use of agency tended to be constrained so that he was often asked to simply conform to social conventions and expectations without an authentic internalization process. I observed that this conforming process, however, did not always generate significant learning.

Topics

Ms. Lopez actively introduced diverse topics such as personal information, feelings, dreams, various animals, people and the imaginary world during school practices. These various topics were frequently taught through a variety of worksheets. In most instances the students, including KunHwi, developed content chosen by the teacher. In such circumstances, even though KunHwi was involved in a writing task on his favorite topic, he tended not to be able to complete his text productively. An example of this aspect is that KunHwi

always said, “Eating is my best subject,” and indeed he loved talking and writing about his favorite kinds of food and restaurants at home. One day a similar topic was raised at school. As seen in Figure 42, however, while answering several questions about his lunchtime, he barely filled in each blank with a short sentence. As I already showed in Figure 30, he even did not complete the question number 3, “what is your favorite snack to buy at lunch?” (see p.163).

Figure 42. Favorite Topic through Inauthentic Practice, September 2001



Transcription: My favorite thing in lunch is to eat.

These examples indicate that for KunHwi, what was more important was not the topic itself, but how it was actually practiced. Although he was involved in his favorite topic, he was not able to generate a productive text when constrained by the particular form of a worksheet.

INTERRELATEDNESS OF THE THREE DIMENSIONS IN KUNHWI'S LITERACY PRACTICES DURING HIS SECOND GRADE YEAR

In this section, I summarize the aspects of interrelatedness of the three dimensions that comprise KunHwi's literacy practices. In doing so, my intent is to delineate the complex and dynamic processes of KunHwi's literacy development with reference to the comprehensive model of early literacy practices that I proposed (see Figure 2, p. 90).

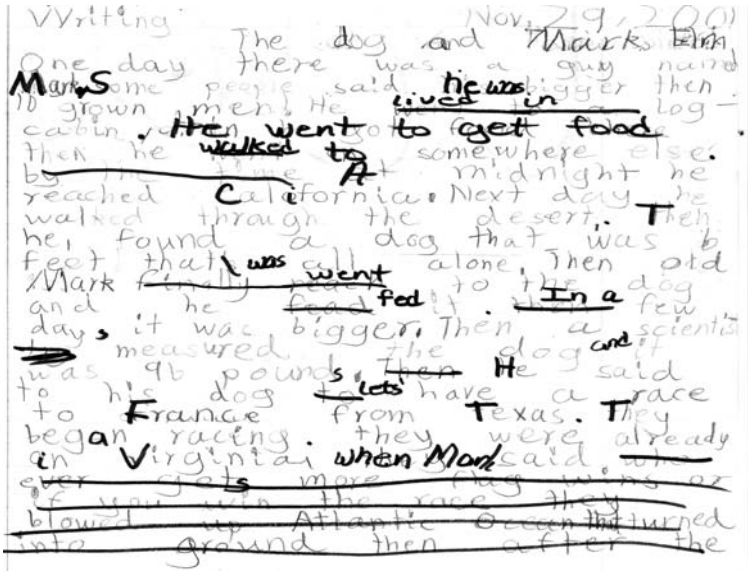
While creating her class, Ms. Lopez first and foremost taught writing mechanics so that students would be able to establish a sound foundation for producing writing conventionally. Consequently, her feedback toward KunHwi's writing tended to focus more on conventional forms at the expense of KunHwi's own voice in writing. Under this particular literacy environment, the teacher tended to hold enormous power; she chose function, form, and/or content for students' writing. Moreover, overall discourses in relation to values, goals, beliefs, and practices of literacy between school and home were disconnected.

When situated in this literacy environment of power inequality and discoursal disconnection between school and home, KunHwi's approaches to school literacy practices developed into as resistance. The following excerpt is a clear example of how he resisted the words of others through his own evaluative

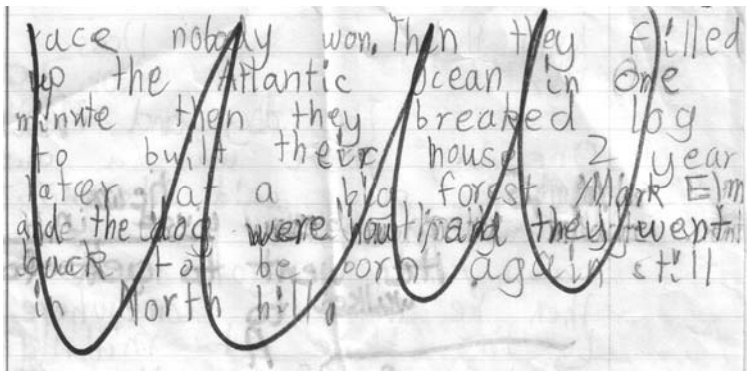
lens. In the second week of November, KunHwi wrote two pages of story writing. While providing feedback, Ms. Lopez erased KunHwi's whole second page, which she thought was unnecessary as shown in Figure 43.

Figure 43. Teacher Feedback 2, November 2001

First Page

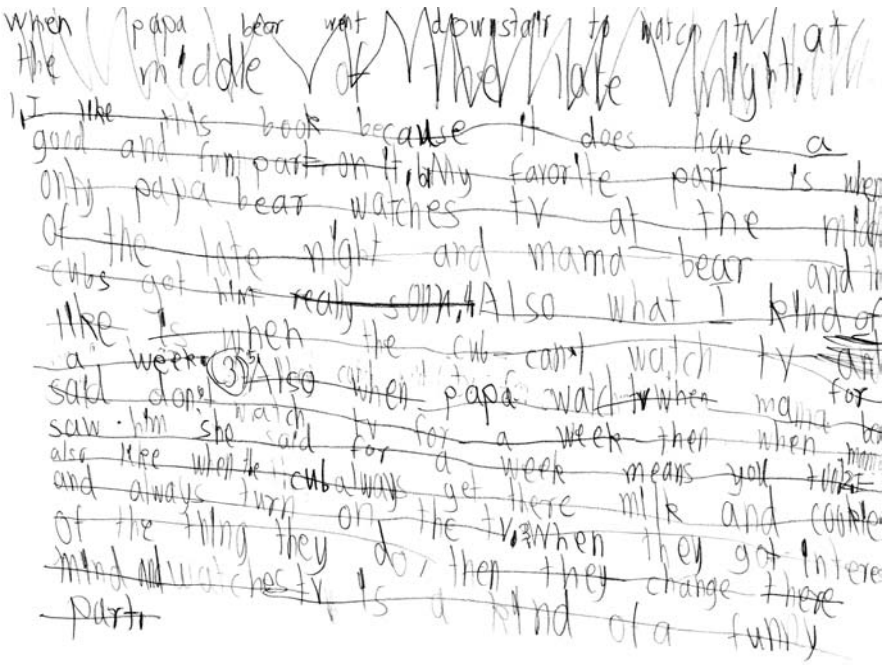


Second Page



At home, KunHwi expressed his discomfort with Ms. Lopez's ways of editing his own work.

Figure 44. Practicing Book Report: Self-Editing, November 2001



The following weekend, KunHwi was at home composing a book report, school homework, and I was sitting next to him checking my e-mails and at the same time glancing at his writing process. After pondering for a while, he completed half of his book report without many pauses. After that, he started skimming what he wrote. As he was not satisfied with his writing, he attempted to reorganize his text by placing numbers in front of sentences. All of a sudden, he drew lines through all his writing:

I: *What happened? It is really good writing.*
KunHwi: Nah! It is not… I'll try it again.
I: *Yes, of course you can do that again. But why did you draw lines onto your writing like that?*
KunHwi: Well… Just because…*It's what we do at* school.

(Ethnographic fieldnotes: November 2001)

Based on his attitude and tone of voice, I carefully assume that "It's what we do" does not reflect his naively conforming to how Ms. Lopez edited to his writing. Rather, he was in turn representing his resistance against the teacher's authority.

Rather than naively receiving knowledge imposed by Ms. Lopez, KunHwi often resisted the words of hers within his restricted boundary of ideology. For instance, while KunHwi completed his final copy of story writing (see Figure 46) based on Ms. Lopez's feedback (see Figure 45), he did not change his original writing " I was freaked out" into Ms. Lopez's correction "I freaked out."

I: W*ere you able to notice this part of the feedback*? (pointing at "I freaked out")
KunHwi: Isn't that "I was freaked out"? …Weird…

Figure 45. Teacher Feedback 3, September 2001

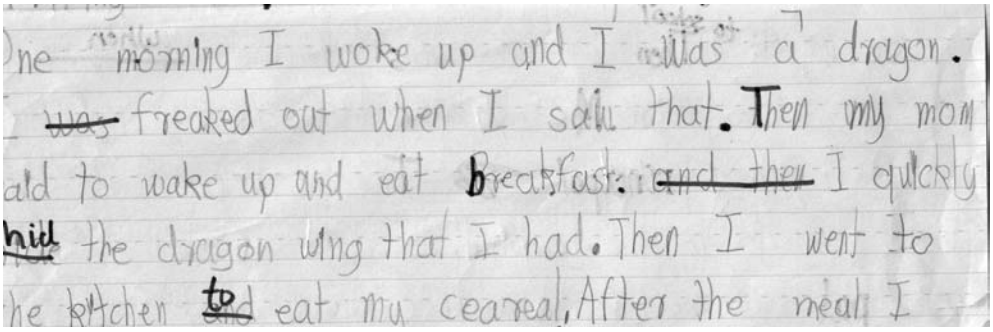
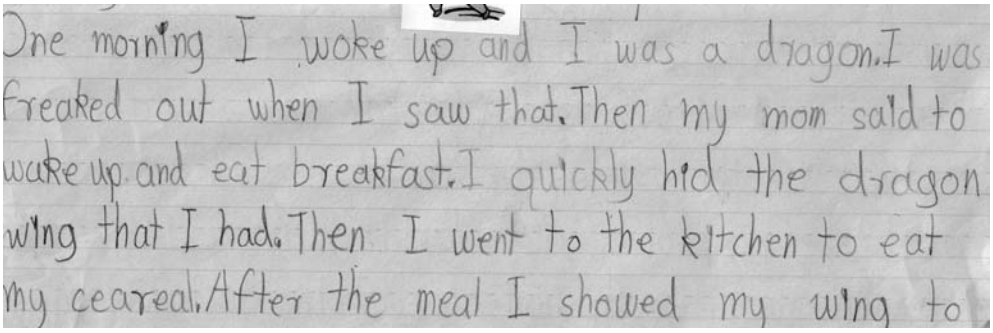


Figure 46. Story Writing: Final Copy, September 2001



As reflected in this excerpt, KunHwi tended to struggle between social conventions embedded in a speech community and his own use of writing to represent his own voices in practice. While coming with this tension, he at times resisted others' words rather than appropriating them. In fact, individuals have in their power a range of possibilities for how these words will be appropriated, a range extending from actively embracing to strongly resisting them (Wertsch,

1998). In this sense, language learners employ various literacies as communicative tools with which they express their own world.

In summary, when the conventional form was the main emphasis, Ms. Lopez, the power possessor, often designated content, too. She explicitly guided and modeled student writing so that she believed the students began to grow as writers. Yet, the instruction was distinct from the historical self that KunHwi had developed as a writer. That is, across home and school, he had already been developing his sense as a writer and was supported as such within a particular social context. Rather than passively accepting the identity newly conferred on him by powerful others such as "a child who is not ready to write," KunHwi resisted, struggled, reflected, and reconstructed his multiple identities through literacy during this school year.

Phase IV: KunHwi in Third Grade

This phase of the study describes KunHwi's literacy practices during his third grade year. This section focuses on the interrelated dimensions such as the sociocultural context, the writer, and the literacy repertoire that construct KunHwi's literacy practices. Moreover, I document the reciprocal simultaneity of these three dimensions as a way to integrate the separately delineated dimensions in KunHwi's literacy practices.

DIMENSION I: THE SOCIOCULTURAL CONTEXT

The sociocultural context of KunHwi's writing was largely divided based on two rough social units: school and home. These contexts were the crossroads where various literacy practices and discourses intersected.

Home-Based Context

During this school year, as I began to think about completing my academic goal and returning to Korea with KunHwi within a couple of years, I became seriously concerned about KunHwi's future academic adjustment in Korea. At the beginning of this school year, KunHwi had already developed the

Korean language proficiency necessary to understand age-appropriate word problem in mathematics, and he continued to work on Korean math at the fourth to fifth grade levels. As I observed his Korean language in mathematics had become significantly fluent, I gradually encouraged him to work more on reading books and the story passages shown in Korean language arts textbooks.

In contrast to American public schools, Korean elementary schools across the nation use the same textbooks which are designated by the government. In the case of language arts, the subjects are largely divided in two: oral languages such as speaking and listening, and written languages such as reading and writing. Among them, KunHwi showed the most interest in reading textbooks at the third grade level. Rather than reading them in chronological order, KunHwi felt free to choose pages to work on each day based on his topic of interest and talked about what he read with me afterward.

KunHwi went to YoonHo's house to learn Korean until the end of first semester of his third grade when YoonHo's mother had a baby, and thus was not able to teach KunHwi Korean anymore. During the first semester of his third grade, the Korean homework from YoonHo's mother was comprised of one episode of journal writing, some worksheets and spelling practices, and/or reading. When KunHwi became a third grader, however, his school homework gradually increased, and he also showed dramatically increased interest in reading

American books. In fact, he accelerated in English reading at the fourth to sixth grade reading level during this school year and was eager to spend significant time reading English books in particular in and out of school.

Although our family planned to return to Korea within a couple of years, it was also our family goal for KunHwi to obtain successful academic achievement in an American school because I learned from his second grade experience that his successful academic adjustment at school was highly associated with his constructing self-confidence and a positive identity. Thus, I focused on preventing KunHwi from feeling burden by working on Korean learning materials. However, this consideration often triggered learning Korean to be treated as the second priority to learning English, by which I was frustrated. In general, during his third grade year, KunHwi's literacy learning in Korean occurred mostly during the weekends. Additionally, he read Korean storybooks, comics, histories, or textbooks two or three times a week for approximately 30 minutes in each occurrence.

KunHwi produced different texts according to who or what initiated his writing. The situational factors of KunHwi's literacy events were classified in two categories: a) requested events and b) voluntary events. In many instances of requested events at home, KunHwi brought home school homework, which was an extension of a school literacy project. In favor of explicit guidelines and

evaluation criteria provided by the teacher, I was able to deeply participate in KunHwi's schoolwork at home. KunHwi brought these various topics from school to home literacy practices to review, expand, and explore during his voluntary events.

School-Based Context

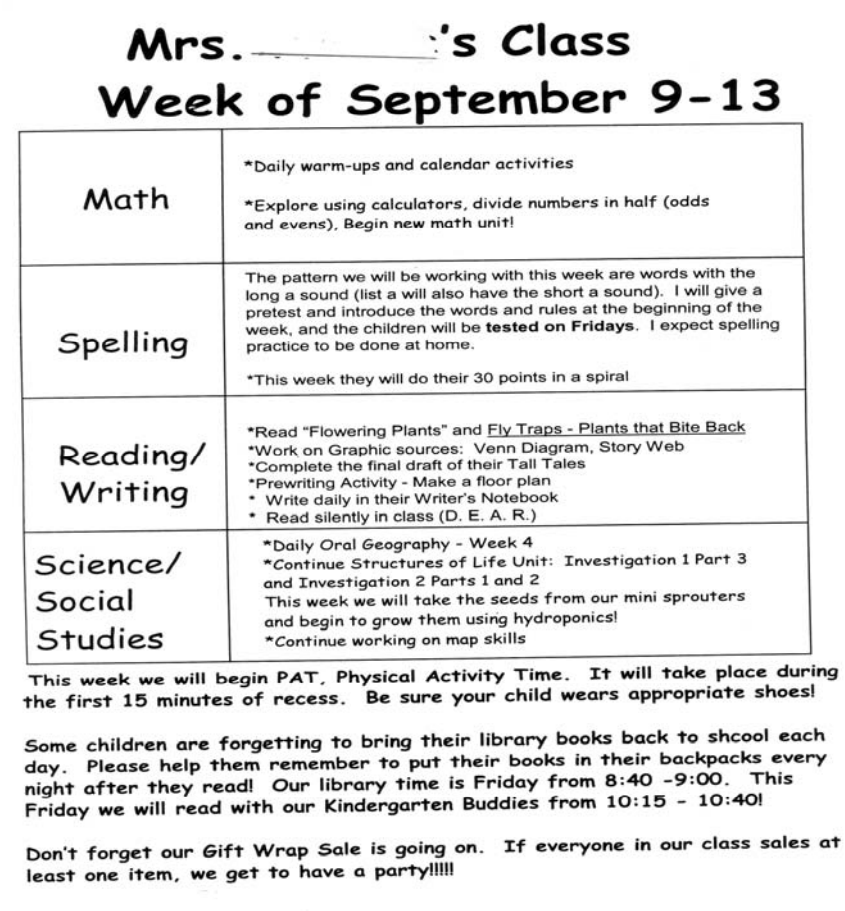
KunHwi's third grade teacher, Ms. Baker, was a middle-class female who was the youngest of the four teachers in this dissertation study. Ms. Baker believed that children learned better when they enjoyed the tasks they were involved in. She also respected her students' individual voices and helped them develop as self-disciplined students. Her consideration in this regard was well reflected in her classroom activity called "agenda notebook." This was the activity in which whenever issues, both positive and negative, appeared among the students, they reported about these issues in writing through the agenda notebook that all classmates shared. After that, the students jointly reviewed the notebook during a particular time of the day, so that they could discuss, argue, negotiate, and finally solve the problem by themselves.

Peer teachers referred to Ms. Baker as a teacher who was employing a "new and innovative teaching approach." Yet, it was also apparent that she felt pressured by mandated curricula. She explained, for example, that because of the

Texas Assessment of Knowledge and Skills (TAKS) test starting from the students' third grade year, her students did not have enough time to work on writing because TAKS for third grade would mainly deal with reading and math subjects. In this respect, together with Texas Essential Knowledge and Skills (TEKS) that all third grade teachers in the same school district shared, her design of classroom curricula were constrained by TAKS test preparation. In the case of writing, she tried to help her students to incorporate their knowledge about writing, including every mechanical skill, theme, and structure they had developed elsewhere, into their text so that they would be able to represent their voice by greatly utilizing the resources available.

A sample of the weekly letter and weekly schedule for Ms. Baker's class are shown in Figure 47 and Figure 48. The weekly letters she sent home were fully descriptive so that the detailed information made her classroom predictable.

Figure 47. Weekly Letter for Ms. Baker's Class, 2002



Mrs. _____'s Class
Week of September 9-13

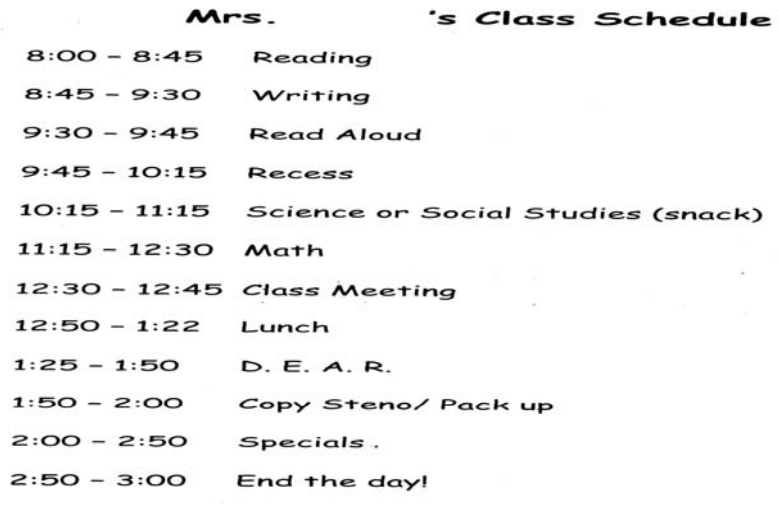
Math	*Daily warm-ups and calendar activities *Explore using calculators, divide numbers in half (odds and evens), Begin new math unit!
Spelling	The pattern we will be working with this week are words with the long a sound (list a will also have the short a sound). I will give a pretest and introduce the words and rules at the beginning of the week, and the children will be **tested on Fridays**. I expect spelling practice to be done at home. *This week they will do their 30 points in a spiral
Reading/ Writing	*Read "Flowering Plants" and Fly Traps - Plants that Bite Back *Work on Graphic sources: Venn Diagram, Story Web *Complete the final draft of their Tall Tales *Prewriting Activity - Make a floor plan * Write daily in their Writer's Notebook * Read silently in class (D. E. A. R.)
Science/ Social Studies	*Daily Oral Geography - Week 4 *Continue Structures of Life Unit: Investigation 1 Part 3 and Investigation 2 Parts 1 and 2 This week we will take the seeds from our mini sprouters and begin to grow them using hydroponics! *Continue working on map skills

This week we will begin PAT, Physical Activity Time. It will take place during the first 15 minutes of recess. Be sure your child wears appropriate shoes!

Some children are forgetting to bring their library books back to shcool each day. Please help them remember to put their books in their backpacks every night after they read! Our library time is Friday from 8:40 -9:00. This Friday we will read with our Kindergarten Buddies from 10:15 - 10:40!

Don't forget our Gift Wrap Sale is going on. If everyone in our class sales at least one item, we get to have a party!!!!!

Figure 48. Weekly Schedule for Ms. Baker' Class, 2002-2003



Mrs. 's Class Schedule

8:00 – 8:45	Reading
8:45 – 9:30	Writing
9:30 – 9:45	Read Aloud
9:45 – 10:15	Recess
10:15 – 11:15	Science or Social Studies (snack)
11:15 – 12:30	Math
12:30 – 12:45	Class Meeting
12:50 – 1:22	Lunch
1:25 – 1:50	D. E. A. R.
1:50 – 2:00	Copy Steno/ Pack up
2:00 – 2:50	Specials .
2:50 – 3:00	End the day!

Given that teachers are required to deliver a certain amount of mandated curricula, most writing events at school tended to be requested by the teacher. However, during the third grade year, although the literacy events were requested by the teacher, most of the texts were generated through various project-based activities. That is, the students jointly researched, co-authored, published, and shared their own projects.

Rather than dealing with many different worksheets under a time constraint, KunHwi was, therefore, able to immerse himself in each writing activity through the project work. In each activity, explicit guidelines and evaluation criteria were provided to KunHwi as well as me so that I could easily

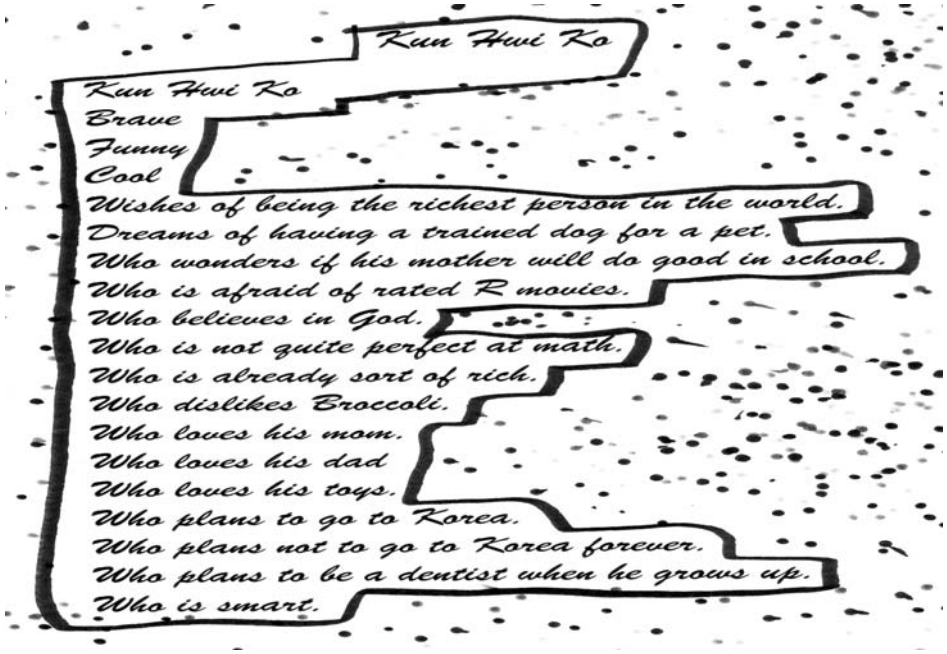
assist KunHwi with the work that he brought home. While helping to develop essential skills such as punctuation use and verb usage corresponding to singular and plural nouns, Ms. Baker attempted to respect mainly the content that the students proposed. Under this school literacy environment, KunHwi nicely cultivated his literacy repertoire to represent his voice through texts.

Among his many classroom peers, JinWoo and YongKi were Korean peers who were both from academic transnational families. That is, JinWoo had moved to the U. S. for his mother's pursuit of academic goals while his father stayed in Korea. Thus, JinWoo's family often shifted between Korea and the U.S. to reunite as often as time allowed. In YongKi's case, he had moved to the U. S. during the second semester of his third grade, because of his father's serving a one-year-track as a visiting professor. They both shared similar lifestyles and goals with us, and planned to move to Korea after obtaining their academic goals.

DIMENSION II: KUNHWI, THE WRITER

The approaches to KunHwi's identity development during this year appeared in one of his poems, a biography, as seen in Figure 49.

Figure 49. Biography, May 2003



Transcription:

1-2.KunHwi Ko
3. Brave
4. Funny
5. Cool
6. Wishes of being the richest person in the world.
7. Dreams of having a trained dog for a pet.
8. Who wonders if his mother will do good in school.
9. Who is afraid of rated R movies.
10. Who believes in God.
11. Who is not quite perfect at math.
12. Who is already sort of rich.
13. Who dislikes Broccoli.
14. Who loves his mom.
15. Who loves his dad.
16. Who loves his toys.
17. Who plans to go to Korea.
18. Who plans not to go to Korea forever.
19. Who plans to be a dentist when he grows up.
20. Who is smart.

As written in the ending remark, he referred to himself as "smart." In fact, KunHwi became accomplished both academically and socially during third grade. As a student who was free from being labeled as LEP or ESL, he entered the

Gifted and Talented (G/T) math program through a school screening procedure. The G/T program is the enrichment program that the Dustin Elementary School provides for advanced students. KunHwi was often faced with challenging math tasks in the G/T class, which were reflected in his writing "who is not quite perfect in math." However, he was excited and enjoyed working on advanced math tasks, because he perceived the regular math curriculum as less challenging. Although I did not explain the specifics of the G/T program to KunHwi, other parents and peers who happened to be aware of the G/T class often praised KunHwi for his academic dedication and achievement, which helped KunHwi construct a positive identity. As an ethnic and language minority, KunHwi's being "labeled" as a G/T child turned out to be one way of his regaining power in school practices.

KunHwi as a third grader rigorously speculated about how the world would work around him. As shown in the sentence "If his mother will do good in school" in Figure 49, he was interested in my school community in the same way that I was interested in his. In the course of sharing my school life with him, he gradually understood more about the American education system such as what procedure he would need to enter a college and a graduate school, as well as how college and graduate students would work differently from elementary school students at school. Consequently, he was explicitly aware of my performing this

dissertation study in more depth. He also hoped that he could come back to the U.S. to enter an American university even if he temporarily moved back to Korea. As seen in Figure 49, although he was clearly aware that we "plan to go to Korea," his statements "who plan to not to go to Korea forever" reflects his specific future plan as well as his ambition to come back to the U.S. as an academic transnational.

During this school year, KunHwi was not only a cooperative participant in this research but also proudly developed his sense of ownership over his texts. At the end of his third grade year, for instance, children were supposed to put their paper-works in a recycle bin. However, KunHwi asked Ms. Baker whether he could tear off his own writings to bring them back home. When allowed, he tore out all his writings from various notebooks such as journal, social studies, and science. After that he folded them separately and wrote memos on each bundle so that I easily could figure out which bundle was from which subject notebook. Ms. Baker was amused by how respectfully he handled his writing pieces.

DIMENSION III: THE LITERACY REPERTOIRE

The totality of literacy resources and metalinguistic knowledge that were available to KunHwi were languages, functions, forms and topics. In this section, I describe KunHwi's uses of agency and negotiation of his multiple identities through literacy practices with others while tracing his selective use of the literacy repertoire.

Languages

"Mom**,** do you know YongKi, the new Korean student in our class? Today his father came to school and told JinWoo (another Korean boy in KunHwi's class) and me that we shouldn't speak in Korean to YongKi," said KunHwi. As I explained above, YongKi's family had moved to the U.S. during the second semester of his third grade as academic transnationals. Because his father was a visiting scholar and the family expected to stay in the U.S. for only one year, YongKi's parents explained to me that YongKi's intensive learning of English within a year was their most important family goal. This goal was somewhat close to the one we had once held during KunHwi's kindergarten year. However, KunHwi during third grade appeared to cultivate a somewhat different viewpoint

toward the uses of the Korean language, and thus he questioned me about why YongKi's father asked him as such:

I: *Does YongKi play with any other friends except you two*[7]*?*
KunHwi: …Not really.
I*:* *I think he meant if you two keep speaking to him only in Korean, and he plays with only with you two, he might lose a chance to learn English and to make many other friends.*
KunHwi: *HE!..he wants to* play *with us*… And Mrs. Baker *told JinWoo and me that we should* help *him...*

School was the place where various discourses were incorporated and conflicted. In this contextualized space, KunHwi happened to interact with many Korean peers who were from diverse family backgrounds, and who possessed varied family goals. Although most Korean parents whom KunHwi contacted basically considered children's fostering their Korean language ability as important, they may have emphasized one language over the other based on their immediate family goals.

Sometimes, when new foreign students came into the classroom, teachers called on their students who were able to speak the same language to help the new students. Yet, the relationship between helpers and helpees often formed a thick social network which became reinforced as a strong ethnic congregation. Such a network appeared to be welcomed by neither the teacher nor the parents so that

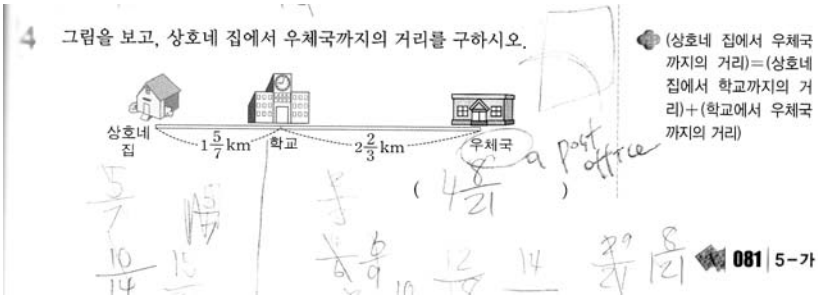
[7] Unless indicated, all italicized speech is translated from Korean into English.

the caregivers then tried to disconnect the network under the name of efficient classroom management or effective target language learning.

> KunHwi: *But YongKi doesn't know* English. *Should I explain things to him in* English *or* Korean?
> I: Hum…that's a good question. *Which one do you think is better for him if it were you?*
> KunHwi: …*Better just say it quickly in* Korean! … *Rather than explaining it* on and on and on *in* English. *I told you he doesn't know* English *yet!*
>
> (Ethnographic fieldnotes: February 2003)

As reflected in the above conversation, ten-year-old KunHwi who was bilingual became self-conscious about how he was able to utilize his Korean and English abilities to develop both languages based on his own learning experience. While he was learning Korean, as shown in Figure 50, he often asked me to explain Korean words in English to understand meaning more quickly (e.g., a post office). In this case, his L2, English, assisted his learning mathematics in L1, Korean. However, KunHwi's metalinguistic awareness obtained through practices in Korean math in turn facilitated his comprehension of a similar genre of math practices in English. In short, rather than two dichotomous boundaries, his L1 and L2 literacy practices interdependently occurred under a large configuration of his expanding knowledge across the languages.

Figure 50. Learning Korean through English, October 2002



Although KunHwi attended an American school and learned Korean only at home, learning both languages was possible. As demonstrated through his three pieces of writing, Figure 37, Figure 38, and Figure 51, it was apparent that his Korean language had developed. One day, while KunHwi and I were looking over his previous writings, we found two pieces of Korean writing, Figure 37 and Figure 38. Recall that during his second grade year, he had revised his dinosaur writing from his kindergarten year.

Text for Informing: Dinosaur1, November 1999
(see Figure 37, p. 173)

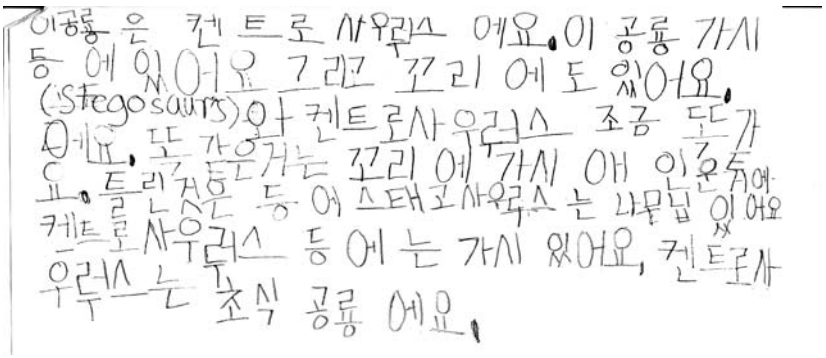
Korean Transcription:

1. This dinosaur *has spikes.
2. This dinosaur *is *very powerful.
3. Kentrosaurus

(Asterisk: Unconventional Korean spelling)

Text for Informing: Dinosaur 2, October 2001

(see Figure 38, p. 174)



English Transcription:

1.This is a *Kentrosaurus. This dinosaur has spikes
2. on its back. There are (some more) on its tail, too
3. A (Stegosaurus) and a *Kentrosaurus *look a little alike
4.--. They are alike in that they all *have spikes on their tails
5. --. They are different in that a Stegosaurus has plates,
6.a Kentrosaurus has *spikes on its back. A Kentrosaurus
7.--- *is an herbivore.
(Asterisk: Unconventional Korean spelling)

I : *This is very good* (pointing at Figure 38). *As you can see, your Korean writing has obviously developed.*

KunHwi: *Um…but it* (Figure 38) *doesn't have* introduction *and* ending.

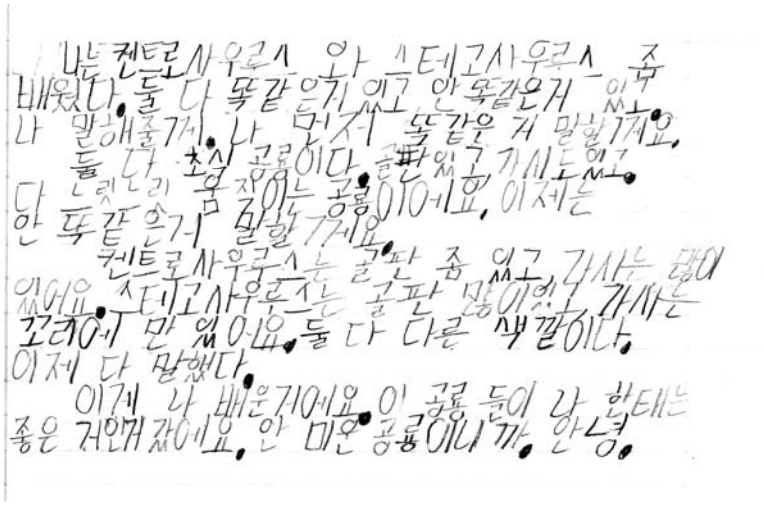
I: *Do you think it will be better if you add the introduction and ending?*

KunHwi: I…think so. *I will try…I am not sure I can do that.*

I: *Of course you can. I will help you.*

(Ethnographic fieldnotes: June 2003)

Figure 51. Text for Informing: Dinosaur 3, June 2003



English Transcription:

1. I learned a little about a Kentrosaurus and a Stegosaurus
2. ---. They have similarities and differences.
3. Let me tell you (about that). I will first tell you the similarities.
4. Both of them are herbivores. They both have plates and spikes.
5. They both *are dinosaurs that move slowly. Now-
6. let me tell you the differences.
7. A Kentrosaurus has few plates and a lot of spikes
8. ---. A Stegosaurus has a lot of plates and spikes are only
9. on its tail. They are different colors.
10. I have explained everything to you.
11. This is what I have learned. *For me, they *seem to be
12. good dinosaurs. This is because they are nice. Bye.

(Asterisk: Unconventional Korean spelling)

As demonstrated in Figure 51, he transferred the writing structures that he had learned from school practices in English while producing informational writing in Korean. As evident in his three pieces of Korean writing that dealt with the same topic, his Korean literacy apparently developed in terms of conventional

spelling, detailed content, and structure. This phenomenon of literacy development is another example of language transfer or interdependence per se.

Additionally, for the sake of KunHwi's multicultural and multiethnic social networks, his practices in many literacies became more apparent. An example of this multiliterate practice appeared in his uses of children's popular culture. Because much of children's popular culture, such as Pokemon and Yu-Gi-Oh cards, was popular worldwide, KunHwi and his friends from transnational families often bought these cards in their home country and brought them into the United States. Because they then enjoyed trading these cards to each other, the game cards that KunHwi had were written in English, Korean, Chinese, and Japanese. One day, he asked me to read the Chinese and Japanese characters written on each card that he had.

I: *Why did you trade these even though you could not read the characters?*

KunHwi: Oh, I LOVE them! These are SO….. Rare! And Mom! I can read some. See? (He started reading some Chinese characters from the cards correctly.)

I: Wow. *That's so good! How did you learn them?*

KunHwi: Well… *I just learned some from* Wei (his Chinese friend) and *some from my* poster (meaning the poster of Chinese characters hanging on the wall of his room).

(Ethnographic fieldnotes: September 2002)

As reflected in this excerpt, KunHwi developed his Korean and English within multicultural social networks, and thus while serving multiple purposes, he was obviously becoming multiliterate.

Functions

Whenever KunHwi participated in literacy practices, he always brought with him a specific purpose to serve. In explaining the developmental aspect of KunHwi's ever-expanding writing functions, it is not my main purpose to generate a list of all the functions KunHwi employed. However, in order to document his multifaceted and complex uses of writing, I tentatively categorized each writing function that KunHwi employed. I want to emphasize, however, that although the functional categories are separately identified, they are inextricably interrelated, overlapping each other. The definition of each functional category is shown in Appendix1.

In his writings as a third grader, KunHwi continued to employ all the functions he had utilized in the year before to varying degrees: 1) naming, 2) heuristic, 3) identifying, 4) playing, 5) narrating, 6) imagining, 7) interacting, 8) moderating, 9) informing, 10) referencing, 11) instrumental, and 12) arguing. In the course of examining KunHwi's literacy development from the perspective of

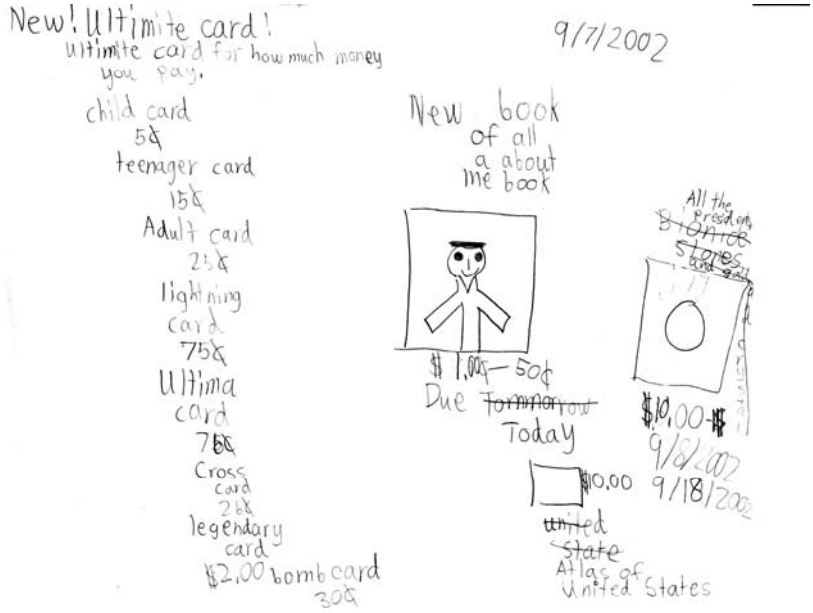
function in writing, I observed qualitative changes in his functional uses across the languages, Korean and English.

In his third grade year of English writing, while the heuristic function of writing was maintained in the most significant portion of KunHwi's writing at school, the practices of the informing function of writing also increased across curricula such as language arts, social studies, and science class. As KunHwi progressed in school, beyond simply delivering information he started arguing or persuading in both Korean and English writing across the settings, home and school. His use of the arguing function of writing relied on such phrases as "because I think-" or "the reason I did this is-." As argumentation was not a familiar genre for KunHwi, it required significant practice until he felt competent to represent his reasoning through literacy. Through practicing the genre of argumentation, his writing practices in turn enhanced his reasoning skills. This developmental change was apparent in his everyday conversation with parents and peers in that during third grade KunHwi often explained and argued his opinion based on his grounds (e.g., "I think this is correct. Do you want me to prove it?" "I like this better. You know why? Because…"). In this respect, KunHwi's reasoning progression and literacy practices appeared to be inextricably intertwined.

Whereas the naming functions of writing seldom appeared in his texts on a voluntary basis, KunHwi was required to identify his name on every schoolwork he produced so that the teacher could evaluate the work. During the second semester of his third grade, the narrative and imagining purposes of literacy practices such as journal writing and story writing were more rarely practiced because of TEKS preparation.

In texts for the playing purpose at home, as he gradually learned about the economic system, he enjoyed pretend plays that were related to banks and stores at home. His ways of developing each pretend play reflected how he systemically read the adults' world and brought this awareness into his play. As shown in Figure 52, for example, in addition to creating his own book (e.g., all about me), he created a bookstore in his room and displayed the book in his bookstore so that I could buy it. In an attempt to advertise his own books that he had already published or was ready to publish, he created a brochure, coupons, and cards that I could use for his bookstore. As demonstrated in Figure 52, through literacy practices KunHwi significantly developed his awareness of how the world would work.

Figure 52. Text for Playing: Advertisement, September 2002



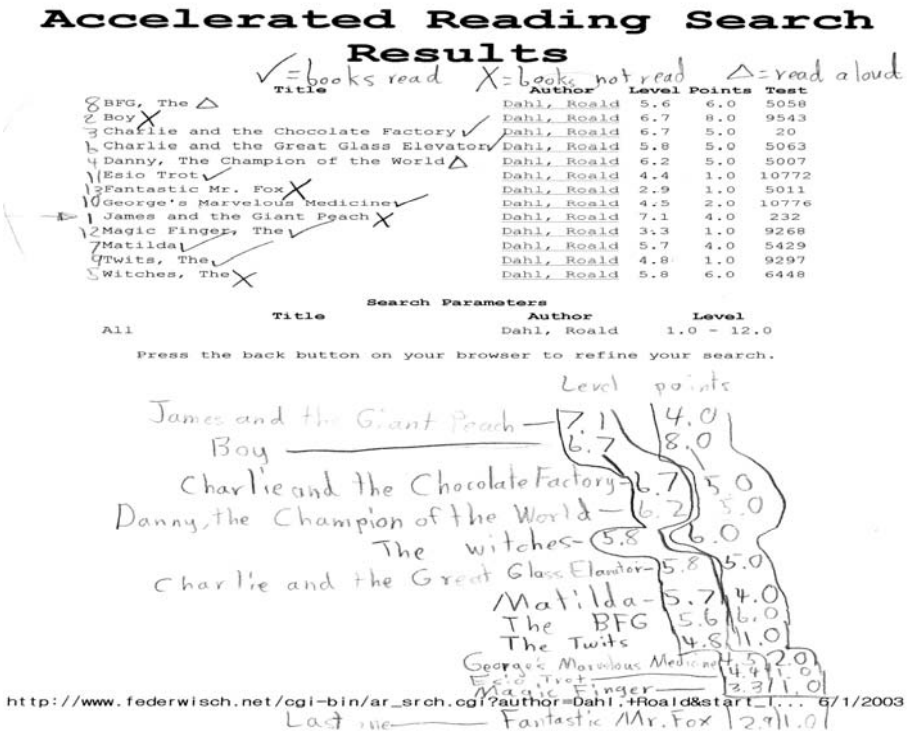
Transcription:

New! Ultimate Card!	**September/7/2002**	
Ultimate card for how much money		
You pay.	New book	
Child Card, 5 cents	of all about me book	
Teenager Card, 15 cents	1 dollar 50 cents	
Adult card, 25 cents	Due (Coming out) Today	
Lightening Card, 75 cents	Atlas of United States	All the presidents
Ultimate Card, 75 cents	10 dollars	10 dollars
Cross Card, 26 cents	(Coming out)	(Coming out)
Legendary Card, 2 dollars	September 18, 2002	September 8, 2002
Bomb Card, 30 cents		

At times, KunHwi created a text with multiple purposes. During third grade, for instance, KunHwi's use of the referencing function moved beyond copying his

favorite subjects that he wanted to record. That is, he began to actively research for information about what he needed and recorded it as shown in Figure 53. During the second semester of his third grade, KunHwi was fascinated by the Roald Dahl stories. One day he searched for websites and printed all the Roald Dahl books that appeared on his school Accelerated Reading (AR) lists.

Figure 53. Text for Referencing: AR Lists, June 2003



Accelerated Reading Search Results

✓=books read X=books not read △=read aloud

	Title	Author	Level	Points	Test
8	BFG, The △	Dahl, Roald	5.6	6.0	5058
2	Boy X	Dahl, Roald	6.7	8.0	9543
3	Charlie and the Chocolate Factory ✓	Dahl, Roald	6.7	5.0	20
6	Charlie and the Great Glass Elevator	Dahl, Roald	5.8	5.0	5063
4	Danny, The Champion of the World △	Dahl, Roald	6.2	5.0	5007
11	Esio Trot ✓	Dahl, Roald	4.4	1.0	10772
13	Fantastic Mr. Fox X	Dahl, Roald	2.9	1.0	5011
10	George's Marvelous Medicine ✓	Dahl, Roald	4.5	2.0	10776
1	James and the Giant Peach X	Dahl, Roald	7.1	4.0	232
12	Magic Finger, The ✓	Dahl, Roald	3.3	1.0	9268
7	Matilda ✓	Dahl, Roald	5.7	4.0	5429
9	Twits, The ✓	Dahl, Roald	4.8	1.0	9297
5	Witches, The X	Dahl, Roald	5.8	6.0	6448

Search Parameters

Title	Author	Level
All	Dahl, Roald	1.0 - 12.0

Press the back button on your browser to refine your search.

Level points

James and the Giant Peach — 7.1 | 4.0
Boy — 6.7 | 8.0
Charlie and the Chocolate Factory — 6.7 | 5.0
Danny, the Champion of the World — 6.2 | 5.0
The witches — 5.8 | 6.0
Charlie and the Great Glass Elevator — 5.8 | 5.0
Matilda — 5.7 | 4.0
The BFG — 5.6 | 6.0
The Twits — 4.8 | 11.0
George's Marvelous Medicine — 4.5 | 2.0
Esio Trot — 4.4 | 1.0
Magic Finger — 3.3 | 1.0
Last one — Fantastic Mr. Fox | 2.9 | 1.0

http://www.federwisch.net/cgi-bin/ar_srch.cgi?author=Dahl,+Roald&start_l... 6/1/2003

Once he printed it out, he first classified them into three categories: check marks for books he had read, cross marks for books he had not read, and triangle

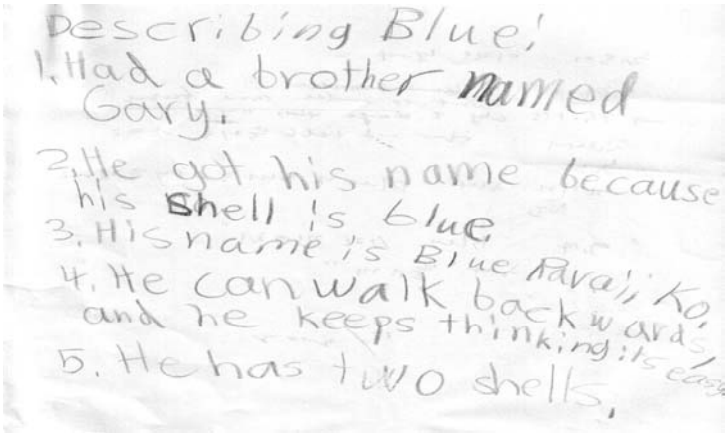
marks for books the teacher had already read aloud to students at school. After that, he wrote down the lists from the highest to lowest reading levels. The AR level number refers to grade appropriate reading; for example level 7 refers to a 7^{th} grade reading level. By referring to the list that he created, KunHwi read all books written by Roald Dahl over the summer break in his planned order. Considering the process and KunHwi's intention, various functions such as referencing, heuristic, informing, and regulating were fused together to produce this text. In short, as KunHwi involved himself in both Korean and English literacy events within a particular social context, his use of various purposes of writing became more complex and multiple.

Forms

During his third grade year, KunHwi continued to refine and expand various forms such as research papers, book reports, journal writings, lists, newspapers, and brochures. As such, KunHwi was exposed to a wider range of forms in school discursive practices although he cultivated several new forms such as coupons at home. During this school year, the developmental process of writing forms rested on KunHwi's transformation of social convention. His control over writing forms appears in Figures 54 and 55. One day, he was preparing a "show-and-tell" for which he was supposed to bring objects that he

wanted to show to the class. He decided to bring his pet, Blue, a hermit crab he had. He also wanted to write about Blue so that the teacher and the students would know how special Blue was (see Figure 54).

Figure 54. Text for Informing: Show-and-Tell 1, November 2002



Transcription:

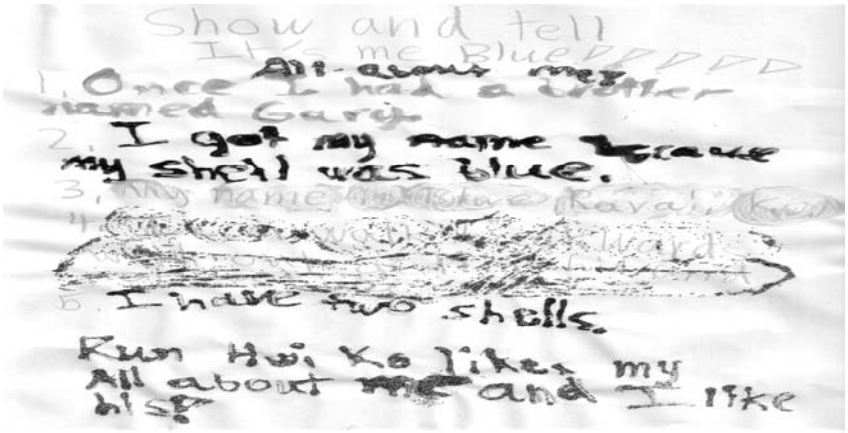
Describing Blue

1. Had a brother named Gary.
2. He got his name because his shell is blue.
3. His name is Blue Ravaii Ko.
4. He can walk backward and he keeps thinking it's easy
5. He has two shells.

After he finished his first draft, he started to re-read his text and complained that he was not satisfied with his text. Because it was a text for a "show-and-tell" activity, he argued that the text should be more special and fun. Finally, as shown

in Figure 55, he changed the subject from a third person "he" to a first person "I" so that his hermit crab seemed to inform the audience about itself.

Figure 55. Text for Informing: Show-and-Tell 2, November 2002



Transcription:

Show and tell
It's me Blue!!!!!
All about me!
1. Once I had a brother named Gary.
2. I got my name because my shell was blue.
3. My name is Blue Ravaii Ko.
4. I can walk backwards without getting hit.
5. I have two shells.
6. KunHwi Ko likes my-
7. All about me and I like his!

As evident in Figure 54 and Figure 55, it was apparent that KunHwi was highly in control of tones, voices, and styles in writing to represent his textual self in accordance with a particular social purpose.

Topics

Ms. Baker's class actively invited diverse topics into the school curriculum, and KunHwi also brought these various topics from school to home literacy practices to review, expand, and explore. Regardless of the settings, home and school, his enthrallment with or enjoyment in writing came alive. In general, Ms. Baker allowed the students to choose the content for their own writing. Yet during this school year, KunHwi was eager to finish his work even if he was working on a topic in which he was not interested. For example, during the second semester of his third grade KunHwi and the other two Korean boys worked in a small group and researched the city of Kwangmyong in Korea. Because it was not a home project, KunHwi worked on the project only at school. One day he came home and asked,

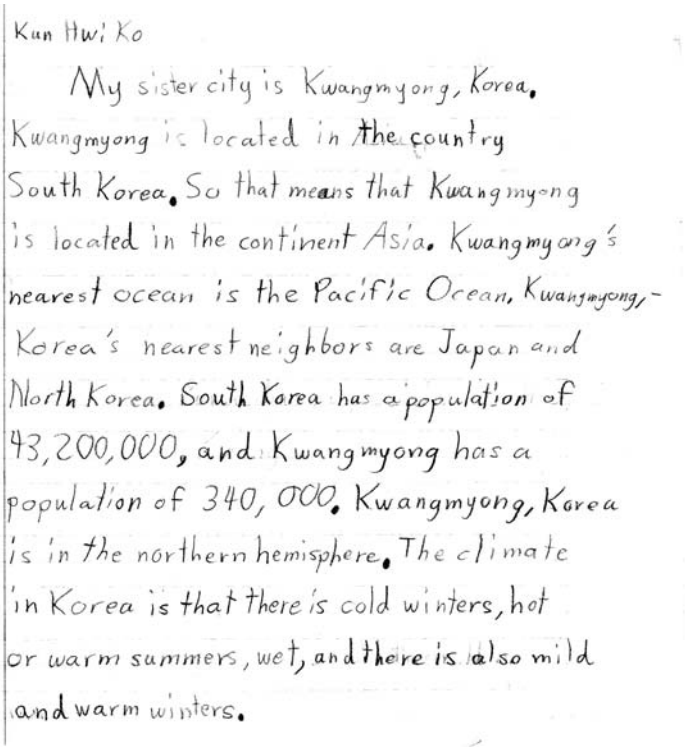
KunHwi: *Mom.* Did you know I am researching Kwangmyong?
I: *You told me yesterday. How is the research so far?*
KunHwi: Um…*Do you know about the city*?
I: *Not really. Did you say it is* Austin's sister city*?*
KunHwi: Yep. *But I found out that it's not a very* interesting city. *I wish I could research Seoul or Jeju…*

(Ethnographic fieldnotes: April 2003)

Obviously the topic given by Ms. Baker was not very attractive to KunHwi. Yet, as KunHwi at least enjoyed the process of the project, he led his small group in research using a school computer. Based on the information collected together, each student was supposed to individually compose a written report. Although he stated he did not much like the topic, he completed his report with a great effort (see Figure 56).

Figure 56. Text for Informing: Research Paper, April 2003

First page



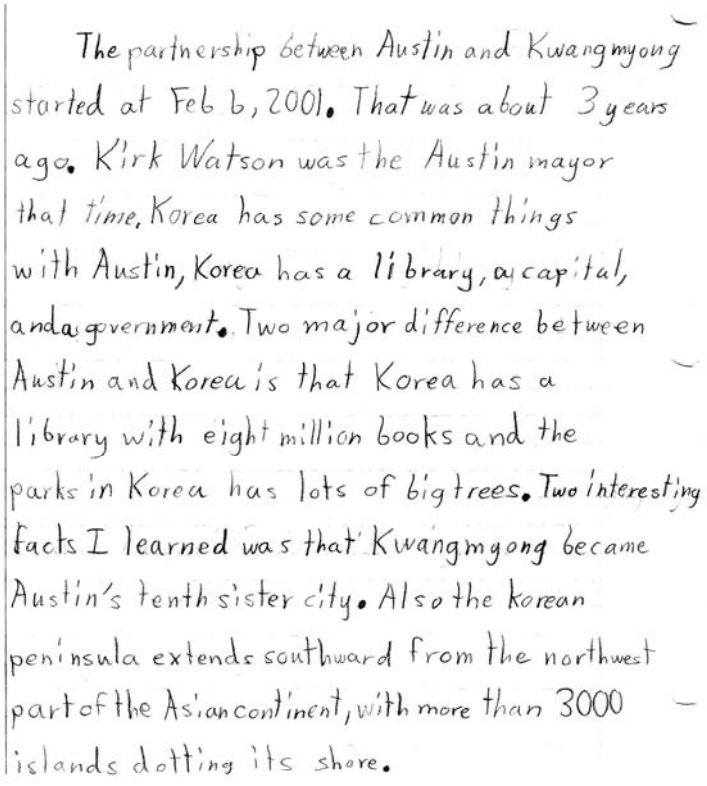
Kun Hwi Ko

My sister city is Kwangmyong, Korea. Kwangmyong is located in the country South Korea. So that means that Kwangmyong is located in the continent Asia. Kwangmyong's nearest ocean is the Pacific Ocean. Kwangmyong, Korea's nearest neighbors are Japan and North Korea. South Korea has a population of 43,200,000, and Kwangmyong has a population of 340,000. Kwangmyong, Korea is in the northern hemisphere. The climate in Korea is that there is cold winters, hot or warm summers, wet, and there is also mild and warm winters.

Transcription:

1. KunHwi Ko
2. My sister city is Kwangmyong, Korea.
3. Kwangmyong is located in the country
4. South Korea. So that means that Kwangmyong
5. is located in the continent Asia. Kwangmyong's
6. nearest ocean is the Pacific Ocean. Kwangmyong,
7. Korea's nearest neighbors are Japan and
8. North Korea. South Korea has a population of
9. 43,200,000, and Kwangmyong has a
10. population of 340,000. Kwangmyong, Korea
11. is in the northern hemisphere. The climate
12. in Korea is that there is cold winter, hot
13. or warm summers, wet, and there is also mild
14. and warm winters.

Second page



The partnership between Austin and Kwangmyong started at Feb 6, 2001. That was about 3 years ago. Kirk Watson was the Austin mayor that time, Korea has some common things with Austin, Korea has a library, a capital, and a government. Two major difference between Austin and Korea is that Korea has a library with eight million books and the parks in Korea has lots of big trees. Two interesting facts I learned was that Kwangmyong became Austin's tenth sister city. Also the korean peninsula extends southward from the northwest part of the Asian continent, with more than 3000 islands dotting its shore.

Transcription:

1. The partnership between Austin and Kwangmyong
2. started at Feb 6, 2001. That was about 3 years
3. ago. Kirk Watson was the Austin mayor
4. that time. Korea has some common things
5. with Austin. Korea has a library, a capital,
6. and government, Two major difference(s) between
7. Austin and Korea is that Korea has a
8. library with eight million books and the
9. parks in Korea has lots of big trees. Two interesting
10. facts I learned was that Kwangmyong became
11. Austin's tenth sister city. Also the Korean
12. peninsula extends southward from the northwest
13. part of the Asian continent, with more than 3000
14. islands dotting its shore.

This phenomenon reflects that what was more important for KunHwi was not what topic was chosen, but how the topic developed within a particular sociocultural context.

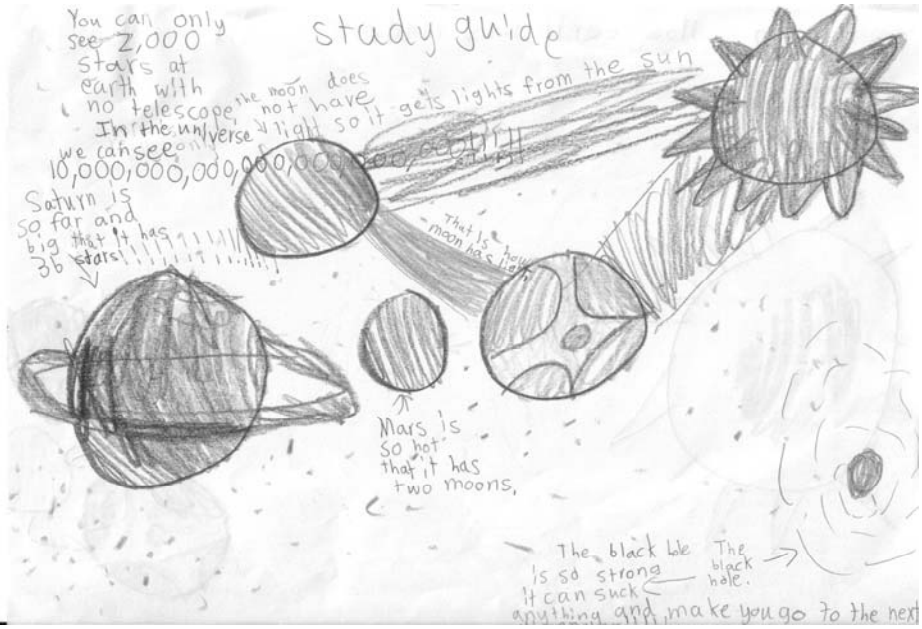
INTERRELATEDNESS OF THE THREE DIMENSIONS IN KUNHWI'S LITERACY PRACTICES DURING HIS THIRD GRADE YEAR

This section delineates the interrelatedness of the three dimensions, the sociocultural context, the writer, and the literacy repertoire, with reference to the comprehensive model of early literacy practices that I proposed (see Figure 2, p. 90). During the third grade year, most texts were generated through various project activities. Through participating in various writing projects, KunHwi was

able to immerse himself in each writing event. As schoolwork was predictable because of detailed weekly letters that the teacher sent home, I as a parent was able to easily assist with KunHwi's school homework. When Ms. Baker provided feedback on the students' writing, she focused mainly on content rather than on mechanical skills. In addition to this discoursal connection in relation to literacy, an emotional bond and trust were established between school and home during this year. Moreover, power was well-distributed across the settings and participants. Under these particular conditions, KunHwi was eager to cultivate his writing in a supportive environment.

In what follows, I document how KunHwi participated in literacy practices within this cooperative literacy environment. One day at home KunHwi was recalling information about the solar system that he had learned the previous week at school. He drew a model and jotted down information as seen in Figure 57.

Figure 57. Text for Informing: Solar System, November 2002



Transcription:

Study guide

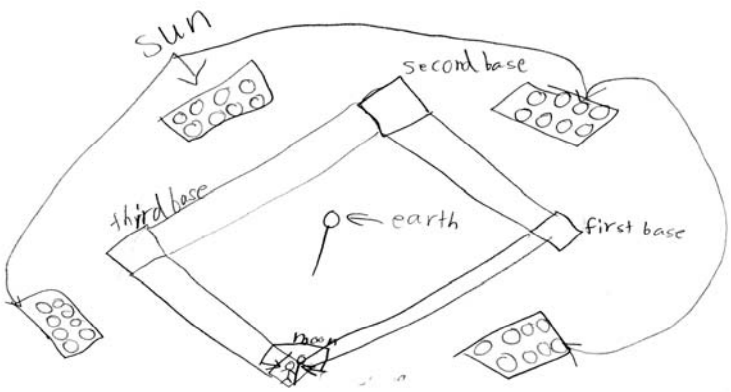
1. You can only see 2,000 stars at earth with no telescope. In the universe we can see 10,000,000,000,000,000,000,000!!!!!
2. Saturn is so far and big that it has 36 stars!!!!!
3. The moon does not have light, so it gets lights from the sun.
4. That is how moon has light.
5. Mars is so hot that it has two moons.
6. The black hole
7. The black hole is so strong it can suck anything and ask you go to the next dimension!!!!

After he finished his writing, he came to me and explained what he had summarized. Because I found he was so into the topic, I then asked him about the phases of the moon, which I knew the school had not dealt with yet.

I: Then, how does the moon change its shape?
KunHwi: Huh?

He pondered for a while and sketched up his idea as shown in Figure 58.

Figure 58. Text for Informing: The Phases of the Moon, November 2002



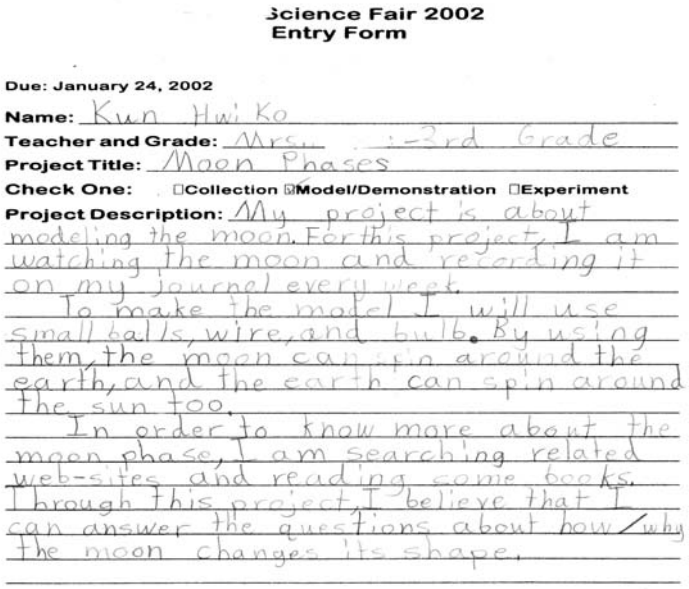
KunHwi: I am not sure... *Isn't it like this?* (pointing at his drawing of the earth and the moon) The earth is here and the moon is here or here, here, here. *So when the* moon *gets* sunlight *in a different position*, *we can see only the* bright *part.*
I: *So, do you mean the sun and the moon are moving while the earth stays still?*
KunHwi: (pause) …It doesn't…sound…very…right…I need to think a little more.

(Ethnographic fieldnotes: November 2002)

Although I then tried to explain the phases of the moon to him, I observed that he perceived it as too difficult. When choosing a subject for his science fair

project in January 2003, he remembered our conversation about the phases of the moon that he had been intrigued. As shown in Figure 59, he decided to work on the moon's phases, and he wrote up the entry form at the beginning stage of the project.

Figure 59. Text for Informing: Entry Form for Science Fair, January 2003



Science Fair 2002
Entry Form

Due: January 24, 2002

Name: Kun Hwi Ko

Teacher and Grade: Mrs. ___ 3rd Grade

Project Title: Moon Phases

Check One: ☐Collection ☒Model/Demonstration ☐Experiment

Project Description: My project is about modeling the moon. For this project, I am watching the moon and recording it on my journal every week.

To make the model I will use small balls, wire, and bulb. By using them, the moon can spin around the earth, and the earth can spin around the sun too.

In order to know more about the moon phase, I am searching related web-sites and reading some books. Through this project, I believe that I can answer the questions about how/why the moon changes its shape.

Transcription:
1.Project Description: My project is about
2.modeling the moon. For this project, I am
3.watching the moon and recording it
4.on my journal every week.
5.To make the model I will use
6.small balls, wire, and bulb. By using
7.them, the moon can spin around the
8.earth, and the earth can spin around
9.the sun too.
10.In order to know more about the
11.moon phase, I am searching related
12.web-sites and reading some books.
13.Through this project, I believe that I
14.can answer the questions about
how/why
15.the moon changes its shape.

Although the science project was set by the school, KunHwi was in control of completing his project. He planned, researched, recorded, observed, and organized his log. The teacher and parents were also active participants in his project. Ms. Baker, for instance, regularly checked KunHwi's progress throughout the month, and encouraged and guided him about what he could add. When Ms. Baker showed the journal log that KunHwi was creating to his classmates as well as to other classes as a model of writing, he was so proud of himself that he focused more on working on the project. In addition to my assistance, KunHwi asked JongKwon to send him useful Korean websites via e-mail so that he could refer to them.

Indeed, while preparing this project, various literacy materials in English and Korean were used as resources. That is, he read several books and searched websites in both Korean and English. This reflects that although he completed his final product in English, in the course of this project his bi/multilingualism served to amplify his literacy resources and metalinguistic knowledge (Bauer, in press; Moll & Dworin, 1996; Ormerod & Ivanic, 2000). The process of completing the science project was a completely joint action in which power was distributed to overall participants so that they all actively contributed to learning. KunHwi was the writer and the researcher throughout preparing his science project. Through this meaningful experience, he was awarded best of the show school-wide, and

also awarded second place in a state-wide science fair. KunHwi has evaluated these various learning experiences from the science project as one of his best school literacy practices ever.

CHAPTER 5

An Analysis across the Four Phases of the Study: Discussion

In exploring KunHwi's literacy practices, this study did not aim at generating a formulaic framework for understanding his cognitive progression in writing. Rather, by locating this study within a socio-constructivist perspective, my intent was to focus mainly on how KunHwi facilitated or constrained his discursive literacy practices within a particular sociocultural context. This is because I took the view that "learning written language involves learning to manipulate the elements of the written system (e.g., letters, words) in order to manipulate the social world in some way, to take action" (Dyson, 1993, p. 414).

As explained in Chapter 4, three major dimensions emerged from the data analysis: the sociocultural context, the writer, and the literacy repertoire, which together formed a comprehensive model of early literacy practices (see Figure 2, p.90). In this chapter, with reference to the model I proposed, I pull together the four phases of study (i.e., KunHwi's kindergarten, first, second, and third grade years) to convey the full array of the developmental complexity of KunHwi's literacy practices. Among many, four themes emerged from this cross-analysis as prominently important: 1) Literacy development as situated practices; 2) Literacy development as a process of negotiation of power between the sociocultural contexts and the writer; 3) Literacy development as a journey toward taking

control of the literacy repertoire; and 4) Literacy development as complex processes of using languages for different purposes. In spite of the fact that these themes are inextricably intertwined, I discuss each theme separately here in order to efficiently highlight the multifaceted processes of KunHwi's literacy practices in detail.

LITERACY DEVELOPMENT AS SITUATED PRACTICES

This study defines the sociocultural context as a contextualized space in which discursive practices are shaped by the ongoing, dynamic accomplishment of people acting together with shared tools, including writing (Russell, 1997). The context, therefore, includes people as well as the environment where beliefs, values, goals, and practices of unique discourse communities intersect (Roger et al., 2000; Roskos & Neuman, 2001). Viewed from this perspective, the data presented suggests that the sociocultural context in KunHwi's literacy practices was not static but continuously and conditionally transformed as participants' (e.g., teachers, parents, KunHwi) values, beliefs, goals, and practices for literacy teaching and learning changed across time and space. In this study, two large settings of contextualized space emerged where various discourses around KunHwi's literacy practices intersected: home and school.

Home-Based Context: A Developing Academic Transnationalism

Existing research from the emergent literacy perspective has stressed the impact of home literacy practices on English language learners' overall literacy development (Xu, 1999). In exploring the sociocultural context focusing on our home literacy environment, I newly categorized a group of people my family belongs to, people who move to the U.S. in order to obtain educational credentials or English language proficiency, as "academic transnationals." Traditionally, "immigrants" have been viewed as a group of people who moved from their home country to the U.S. to settle permanently. Accordingly, immigrants are assumed to simply accept poor treatment and low status because they are supposedly still better off than they would be in their homeland (Ogbu, 1991). The traditional view in regard to immigrants tends to generate a false assumption that this group of people is poor and barely care about their children's education (Willis, 1995).

Because of today's world globalization, a number of people in the world are circulating within two or more countries, such as the U.S., their home country, and others, with different goals and different life plans. To categorize this particular group of people fairly, I in part adopted the term "transnational" from Petron's (2003) study. She explains that transnationals are individuals who fluidly intersect the borders of nations, languages, and cultures. Following Petron (2003), "trans-" implies individuals' dynamic and flexible movements across two borders

whereas “bi-” involves two dichotomous boundaries. In contrast to the traditional image of immigrants, academic transnationals usually hold a privileged socio-economic background and/or a higher educational qualification in their home country.

As academic transnationals, my family developed a unique home literacy environment. For instance, we seldom considered staying in the U.S. for a long-term period, and thus KunHwi’s future academic adjustment to schooling in Korea was viewed as important. Yet, it was also our family goal for KunHwi to obtain a successful academic achievement as well as sound English language proficiency in an American school.

While developing varying degrees of academic transnationalism from year to year, however, we also constantly established and rearranged our unique family goals and philosophies which influenced KunHwi’s literacy practices in Korean and English. In fact, given that life changes, such as moving to another place, starting a family, getting a job, retiring, as well as social networks to which individuals belong, all bring different literacy demands, people encounter new literacies at all points of their changing lives (Barton, 1997). Hence, every individual’s experience should be explained only within the fluidity of the various factors embedded in a particular sociocultural context (Moll et al., 1993).

KunHwi's literacy practices were situated within this contextual fluidity of academic transnationalism.

Since JongKwon, KunHwi's father, moved back to Korea to continue his work in the middle of this study, our family began to sustain two households and visited back and forth between Korea and the United States. Moreover, although KunHwi's uses of both the Korean and the English languages were encouraged at home, there appeared a varying degree of emphasis on each language depending on the conditional changes of our family goals. When we first moved to the U.S., for example, I focused more on his learning English because I viewed his successful academic adjustment in an American school as important. However, as the years progressed and I found that KunHwi's English language ability began to surpass his Korean, I invested more time and energy in developing his Korean language.

Although I admit that my historical background and cultural practices of schooling from Korea influenced home literacy practices, throughout the four years of this study, I, as a graduate student in Foreign Language Education, engaged in various social networks and discourse communities in relation to this field, and such social interactions strongly influenced perceptual changes in my understanding of literacy teaching and learning. I also believe that these perceptual changes strongly affected overall home literacy practices. This is

because although JongKwon was not merely a bystander in our family literacy practices, he returned to Korea and visited KunHwi and me for only a limited time. As a consequence, I tended to assume most of the responsibilities for KunHwi's literacy learning throughout the four phases of this study.

I would say that the overall home literacy practices rested on varying degrees of a progressive approach. This philosophical orientation was evident in our overall home literacy practices, focusing more on KunHwi's writing process and his personal growth rather than on a writing product. For instance, learner-centered practices such as journal writings and portfolios activities took place at home. Moreover, learning literacy through exploring environmental print and interactions were encouraged rather than copying and practicing skills and drills sitting at a desk. Nevertheless, the cross-analysis shows that other literacy perspectives, such as critical and traditional approaches, also informed our home literacy practices moment by moment, situation by situation. In this sense, our home practices followed a progressive approach to varying degrees.

As I explained in "The Researcher As a Human Instrument" in Chapter 3, rather than intentionally inserting critical pedagogy into our home literacy practices, the perspective gradually permeated our everyday life of literacy practices in response to my changing perceptions of the world. This phenomenon was demonstrated through various discursive literacy practices, particularly

during KunHwi's second grade year, in which KunHwi and I often problematized his position of fostering two languages within the socio-cultural and ideological world of the United States. Moreover, home was the only setting in which KunHwi practiced his Korean, and thus home tended to take over school-like practices, through which literacy was explicitly taught, evaluated, corrected (Barton, 1997). Throughout these practices, some instances of home literacy practices appeared to be traditional, which was demonstrated through KunHwi's practicing with several Korean learning materials and spelling tests.

In summary, as academic transnationals, we created a unique sociocultual context with respect to literacy practices, a context that was somewhat distinct from that implied by the traditional image of immigrants. Overall, the uses of both Korean and English were encouraged at home. However, we constantly constructed and reconstructed our goals, values, and practices for literacy from year to year and the ever-changing home literacy environment directly and indirectly influenced KunHwi's overall literacy development. While our work was oriented mainly along a progressive approach, other perspectives were also harmoniously incorporated in the home practices. In short, KunHwi's home literacy practices in Korean and English were situated within the dynamics and multiplicities of people's interactions and their knowledge distribution in movement.

School-Based Context: Its Ever Changing Conditions

As with the home-based context, the school-based context exhibited conditional changes from year to year. In general, the classrooms in the four phases of the study embraced overlapping discourse communities in relation to literacy practices. That is, as Dustin Elementary School encouraged a progressive approach in general, this approach in many aspects influenced teaching in each classroom. Yet, what emerged from a closer analysis was that the degrees of progressiveness varied depending on teachers' philosophies, beliefs, values, and practices for literacy. Therefore, all the classroom tasks that KunHwi engaged in during the four years cannot be thoroughly explained by a single perspective. That is, as with home literacy practices, every teacher definitely held to some extent both traditional and critical literacy practices in addition to progressive literacy practices. Yet, depending on how each teacher approached literacy practices, there emerged a certain characteristic of classroom practices that was more or less informed by one among many.

In the classrooms during KunHwi's first and third grade years, general literacy practices were strongly informed by a progressive literacy perspective. For instance, his teachers promoted a learner-centered classroom environment by showing respect in regard to each student's potential and personal growth. The teachers tended to eschew worksheets and skill-driven practices which they

viewed as inauthentic approaches to learning. Most literacy practices were generated through various project activities; throughout the activities, the students read, researched, and cooperated in groups to complete each text. During the first and third grade years, there appeared to be discoursal continuities across the two classroom settings and the home setting with regard to literacy teaching and learning.

Contrary to the continuity of the first and third grade years, discoursal discontinuities were formed during the other two school years, KunHwi's kindergarten and second grade years. During these school years, the teachers shared a predominantly traditional literacy approach. Although a progressive approach was strongly embedded in oral language practices of KunHwi's kindergarten year, in the case of literacy practices, in particular, the overall classroom events were oriented toward a traditional literacy approach. An example of this phenomenon is that because Ms. Crawford viewed children as not being ready to write, she explicitly structured many instances of literacy practices (e.g., students copying a sentence from a blackboard) so that children gradually accumulated their literacy ability through many exercises. Thus, in most cases of requested literacy events, the social purpose, language, form and/or content were predefined by Ms. Crawford rather than by KunHwi, the writer.

This traditional orientation tended to be more noticeable in KunHwi's second grade classroom, and Ms. Lopez's philosophical comments revealed this orientation. That is, Ms. Lopez articulated that children should be aware of the difference between writing for fun and good writing even if this approach to learning could hinder their creativity. In practice, she taught the mechanical skills of writing first and foremost because she believed that once children became skilled at acquiring a variety of sentence structures, they would then be able to produce better models of writing. Consequently, during the second grade year, tension sharpened between school and home, one focusing more on a traditional approach of literacy learning and the other focusing more on a progressive approach.

In short, two particular sociocultural contexts, home and school, were the contextualized spaces in which various discourses nested and intersected in relation to literacy teaching and learning. In fact, many previous research studies have explored the unique characteristics of home and school environments with respect to literacy, and whether or not home and school literacy practices are connected or disconnected (McCarthey, 1997; Rogers et al, 2000; Willenberg, 2002; Willis, 1995; Xu, 1999). Yet, as few studies in the area of early literacy development have been carried out in a longitudinal manner, the previous studies have not been fully explored the aspect of ever-changing context. Although some

longitudinal studies exist (e.g., Bissex, 1980; Ferreiro & Teberosky, 1981), their focuses rest mainly on the cognitive progression of making meaning in literacy rather than language socialization.

Distinct from the previous studies listed above, my data analysis highlights the approach that the sociocultural contexts of home and school changed in character over time. This contextual fluidity also implies that the school and home contexts were not a predetermined dichotomy that could never reconcile with each other. Instead, tension ebbed and flowed between settings according to how discourses associated with literacy were connected or disconnected across the settings and to KunHwi. These changing facets of literacy contexts indicate that there are no universal characteristics of home and school we can take for granted. It should be noted that within the cooperative environment in which tension between home and school settings was subdued, KunHwi maintained a consistent discoursal self across home and school with much personal comfort. Consequently, this contextual consistency supported, encouraged, and accelerated KunHwi's literacy practices.

In exploring the sociocultural context, the point of my argument is not to critique or compare the individual teachers' literacy practices, nor is it to stress the superiority of a particular literacy perspective, but rather to focus on the presence and influence of discoursal continuity or discountinuity. As reflected in

discourses delivered by peers and parents involved in KunHwi's second grade literacy practices, discoursal discontinuity was only a matter of individuals' subjective interpretation, which was dependent on individuals' various beliefs, values, and goals of literacy that taken together formed from their particular history regarding discursive practices. In this sense, discoursal discontinuity is natural in human discourses, and I even perceive that such conflict may generate mutual personal and group development. This cross analysis highlights that what was crucial rested not only on whether or not there existed discoursal continuity or discontinuity, but also on how the discoursal discontinuity was negotiated between settings and KunHwi, which aspects are discussed the following three sections.

LITERACY DEVELOPMENT AS A PROCESS OF NEGOTIATION OF POWER BETWEEN THE SOCIOCULTURAL CONTEXTS AND THE WRITER

> In explaining the fluid nature of sociocultural contexts, Gee (2000) argues:
>
> …Situations do not just exist. Situations are rarely static or uniform, they are actively created, sustained, negotiated, resisted, and transformed moment-by-moment through ongoing *work*. (p. 190)

In exploring the sociocultural context, my intent was not to artificially distinguish KunHwi from his surrounding social worlds. In fact, what emerged from the data analysis indicates that KunHwi was always an insider within his immediate communities, with whom he jointly constructed the world through discursive literacy practices. Yet, these communities at all times involved power differentials between schools and teachers, and between teachers and parents (Delpit, 1995). Although the sociocultural context has always involved ideologies, the cross analysis suggests that as the context changed over time, through discursive literacy practices, the power was also continuously negotiated in different ways among participants, including teachers, parents, and KunHwi. I refer to this process as "negotiation of power."

In this study, the process of "negotiation" does not mean compromising among participants to reach a consensus (Prawat & Floden, 1994). Rather, "negotiation of power" refers here to the participants' complex and dynamic processes of dealing with ideology to gain control over their discursive literacy practices. In this sense, as individuals have human agency, borrowing Rampton's words (1995), they are not uninformed innocents, waiting to be given shape and direction by surrounding context. In other words, whereas individuals are ideologically positioned by discourse, they are in turn able to actively reposition themselves through meaning making processes and to further reconstruct the

context (Kramsch, 2000a; Roger et al., 2000). Hence, this section focuses on KunHwi's various uses of agency and his identity construction, changing over time and space on the premise of negotiation of power in his literacy practices.

During KunHwi's first and third grade years, in which he experienced discoursal continuity, power was well distributed to all participants. That is, overall school curricula and weekly plans during these school years were fully predictable because the teachers sent home detailed school plans every week so that I was able to easily be involved in KunHwi's schoolwork. By showing their interest and willingness to talk with parents, the teachers motivated me to more actively participate in school discourse communities. Additionally, the teachers encouraged the students, including KunHwi, to bring various educational resources from home (e.g., videos, books) to school so that the school could actively incorporate the materials into school activities.

Under these literacy environments, emotional closeness and trust were established between the teachers, KunHwi and myself. Although a few instances of discourse discontinuities arose, the leakages were easily mended through conversation. During these years, I was even willing to support the schoolwork that was at times influenced by a traditional literacy approach. This is because I believed that the traditional literacy practices would posit only a few required

tasks out of the overall classroom practices rooted in a progressive literacy approach.

The process of negotiation of power between the social context and KunHwi was highly associated with his identity construction. In fact, "literacy practices are one means through which identities are constructed" (McCarthy, 2001, p. 125). Identity is based on a dynamic, culturally based process of construction at any given moment (McCarthy, 2001), and multiple identities are expected. In explaining individuals' multiple identities, Sarup (1996) distinguishes public identity (i.e., how others see us) from private identity (i.e., how we see ourselves) and explains that there may be a discrepancy between them. During the four phases of this study, there appeared agreement and contradiction between public identity (i.e., how others, such as teachers, parents, and peers, saw KunHwi as a writer) and private identity (i.e., how KunHwi saw himself as a writer) across the settings and the writer. Additionally, this cross analysis indicates that KunHwi's identity appeared not to be a fixed or unified tenet but something that developed over time and space, as KunHwi continuously negotiated his multiple identities in response to a particular sociocultural context and its power differentials.

KunHwi was persistently seen as a reader and writer and supported as such at home, and he was aware this parental viewpoint. This public identity held at home

either blended or clashed with the school settings over four years. As were evident in KunHwi's earlier texts and discourses during his kindergarten year, he had already constructed his identity as a reader and a writer, and to varying degrees he represented his authorship throughout the four years of this study. Indeed, he was viewed as a reader and a writer at school as well during his first and third grade years. This school identity was tacitly and/or explicitly delivered to KunHwi throughout school literacy practices, and coincided with his home-based identity.

As for power negotiation between the teachers and myself, in addition to our mutual support of KunHwi as a writer, during these school years Ms. Whitmore, Ms. Baker, and I all tended to focus on fostering KunHwi's motivation and autonomy. That is, rather than structuring or controlling every literacy practice, the caregivers together with KunHwi were active participants who jointly participated in the meaning making processes of discursive practice. These joint efforts were evident in the journal writing of KunHwi's first grade year, the agenda notebook activity of his third grade year, and overall voluntary writings at home. In many instances of literacy practice, KunHwi was able to choose form and content in accordance with his own authentic social purpose.

Under this supportive environment of a discourse continuum, in which power was well distributed to overall participants, KunHwi was willing to invest a greater effort in literacy practices across settings. KunHwi's use of tone and style

in school texts appeared to be an extension of his voluntary writing at home. He frequently brought home various topics, introduced at school, to further explore them with joy. His overall texts during these school years were therefore authentic and reflected his euphoric voice.

Although discoursal discontinuities with respect to literacy appeared during KunHwi's kindergarten year, the tension between school and home was not critical. This is because literacy practices were not a significant portion of school activities during this school year, and thus KunHwi seldom brought homework or a project home. Consequently, a traditional approach to school-based literacy practices barely extended to home literacy practices. Moreover, Ms. Crawford's cheerful and friendly personality encouraged me to comfortably participate in school discourse communities.

According to KunHwi's report card, Ms. Crawford did perceive KunHwi as a strong language learner, even though overall she viewed kindergarteners as not ready to write. Moreover, KunHwi showed interest in school tasks and topics during his kindergarten year. In this typical literacy environment, KunHwi kept his school and home discoursal selves separate in accordance with social expectations, thereby aligning himself with social expectations and writing conventions. This is because discoursal self "is constructed through the discourse characteristics of a text which relate to values, beliefs, and power relations in the

social context in which they were written" (Ivanic, 1998, p. 250). KunHwi's textual code-switches were reflected in his kindergarten writings as shown in Figures 15 and 16 (see p. 127). As reflected in the "Robot" writing at school, he restricted his use of literacy repertoire in response to the teacher's expectation. By contrast, in the "Robot" writing at home, KunHwi fully made use of his literacy repertoires to cultivate his text.

Distinct from other phases of the study, during KunHwi's second grade year, there appeared "a battle between school literacies and home literacies in which the dominant literacies of school invade home literacies" (Barton, 1997, p. 107). In addition to experiencing discoursal discontinuities, I observed that conversation between Ms. Lopez and me overall tended to be a teacher-controlled discourse. That is, she often provided me with unilateral directions of what I should do to help KunHwi perform well at school. Her instructional consultation appeared to be less negotiable than the other teachers. Moreover, compared with the letters from KunHwi's first and third grade teachers, the weekly letters during his second grade year were less descriptive. Consequently, for me as a parent, the second grade classroom tended to be less predictable, and thus I was not able to easily get involved in school practices.

Moreover, as KunHwi brought home a significant amount of schoolwork, which was oriented to a traditional literacy approach, home literacy practices were

often challenged by the school discourses. In fact, our family members are competent, active, and intelligent social agents who develop their "funds of knowledge" (Moll et al., 1993, p. 142). Yet, under this condition where power was not well negotiated, the funds of knowledge of home were not easily transferred to school practices. Nor were the school gatekeeper's directions or expectations well delivered and supported by the home setting.

After experiencing several occasions of dissatisfactory conversations with Ms. Lopez, I intentionally stopped investing in this effort; because investment occurs only when individuals expect a good return on that investment (Peirce, 1995). Rather than passively situating myself within this power differential, however, I sought other ways of regaining power. That is, by discussing my concerns with a school counselor, we jointly designated KunHwi's third grade teacher as the best way of re-connecting discourses between home and school.

At times, KunHwi experienced a conflict between his public identity and private identity. Although public identity strongly affected KunHwi's construction of his multiple selves, he did not merely accept the public identity given to him by others. For example, during his second grade year, a clash developed between the public identity given by the teacher and the private identity that KunHwi had historically developed by then. While Ms. Lopez emphasized her students' practice of writing mechanics until their skills

blossomed, rather than passively accepting being labeled as "a child who is not ready to write" by the teacher, KunHwi resisted, struggled with, reflected, and reconstructed his multiple identities through literacy. That is, under this environmental condition, he showed an oppositional stance toward classroom discursive practices, instead of aligning himself with social expectations. He did not resist verbally at school; his attitude to some extent was related to his feelings of constraint by the unequal relation of power between his subject position as a student and the teacher, a powerful other. However, Ms. Lopez mentioned and I agreed that his resistance was apparent enough in that he resisted by showing a lack of interest toward overall school literacy practices.

An example of his preservation of ownership in his writing, an effort which clashed with his public identity, was demonstrated in his approach to text correction (see Figures 45 and 46, p.188). Rather than obediently accepting corrections given by Ms. Lopez who lacked the full figure of dialogic discourse, KunHwi showed his resistance to the feedback provided by the teacher. Another example of his critical stance with regard to Ms. Lopez's discursive practices appeared in his argument, "we don't do writing much at school anymore." For KunHwi, the various practices of writing mechanics and worksheet activities were not viewed as "writing."

Interestingly, however, in struggling with his multiple identities, his resistance transformed into showing higher school achievement, according to Ms. Lopez's evaluation, to challenge his subject position imposed by the teacher. He strategically completed his schoolwork with the least effort and yet sufficiently satisfied the grade-giver. His strategic investment in his school literacy practices was evident in his attitude of "it's enough for this" toward his overall school homework. Once he finished his schoolwork, he seldom invested in further exploring the topic at home, an attitude which was distinct from his other school years. By employing a different approach of resistance from the beginning of his second grade year, therefore, he transformed the discursive practice of his marginalized position and, to some extent, regained power.

His developmental process of shaping and reshaping his multiple identities helps us understand that "who we are depends on how others see us, and that we are related to one another in complex ways as members of diverse cultural groups with historical and social roots that are being shaped and reshaped by our everyday interactions" (McCarthy, 2001, p. 145). Similar to individuals' different ways of perceiving discourse continuity and discontinuity, individuals, experiencing the same context, read ideology differently, a phenomenon reflected in discourses delivered by peers and parents in KunHwi's second grade literacy practices. However, the data analysis indicates that although teachers seemed to

be in an ideologically better position than the students and the parents in KunHwi's literacy practices, the teachers were also ideologically constrained. That is, as all teachers explained, their curriculum was limited by Texas Essential Knowledge and Skills (TEKS). As KunHwi reached higher grade level, the teachers more often expressed ideological pressure, which was often marked by their use of modality. For example, they often used the expression "we have to-" which was often associated with the Texas Assessment of Knowledge and Skills (TAKS) preparations.

Consequently, as KunHwi entered higher grades, the aspect of negotiation of power became more complex. This is because the teachers' ideological pressure gradually increased in order to incorporate the full TEKS curriculum and TAKS preparations within a limited time. In the case of KunHwi and his home literacy practices, as we experienced many different literacy practices and many different teachers, KunHwi and I, respectively, compared, evaluated, and established relatively concrete discourses with respect to literacy learning. In other words, as KunHwi progressed in school, it seemed to be more and more complicated to negotiate discoural discontinuities that appeared across settings and to the writer, as each stakeholder's values, goals, and needs for literacy practices were increasingly rigid and explicit.

In summary, this cross-analysis provides the insight that whereas individuals' discursive practices were situated or constrained by the immediate sociocultural context, the individuals also enacted their force of agency in response to a particular social context of unequal relations of power. KunHwi's as well as my appropriating and resisting the sociocultural context either accelerated or discouraged the teacher's goals and ambitions of overall classroom literacy activities, as evidenced in most of the teachers' comments. This phenomenon implies that while individuals are ideologically constrained by discourse, they may also re-create a particular context through the negotiation of power.

Whereas varying degrees of discoursal discontinuity appeared at all times across the settings and to KunHwi, resistance formed when individuals viewed power differentials as less (or non) negotiable. In other words, resistance seemed to be strongly associated with unequal power relations, such as teachers' authority, and not only to discourse discontinuity itself. Unequal power differentials together with discoursal discontinuities discouraged KunHwi as well as me from investing further efforts into actively participating in school literacy practices. This finding highlights the interlocking rights and responsibilities that home, school, and the writer may enact in the effort to understand as well as to be understood by each other.

LITERACY DEVELOPMENT AS A JOURNEY TOWARD TAKING CONTROL OF THE LITERACY REPERTOIRE

In every literacy practice, a complex set of beliefs, values, and assumptions with respect to literacy in immediate communities is echoed, resisted, and transformed by writers' unique ways with literacy (Roger et al., 2000). As such, in KunHwi's discursive practices, texts were created at the crossroads of his selective use of literacy repertoires in response to a particular sociocutural context. While tracing KunHwi's literacy repertoire, such as languages, functions, forms, and topics, developmental changes emerged both quantitatively and qualitatively.

Rather than following a linear progression from one function to another, KunHwi cultivated various writing purposes concurrently and recursively. For example, to varying degrees, he was able to employ ten different functions simultaneously during home discursive practices in his kindergarten year. In practice, KunHwi often used multiple functions while creating a single text. Over time, the aspect of multiplicities in his functional use became too complex and inextricable to identify discrete functions fused together in a single text.

In accordance with his expanding functional repertoire, his topics about the world were gradually more detailed, and forms were more refined. As his use of writing functions became complex and multiple, KunHwi also developed his

repertoires of form and content through weaving rather than passing through a linear progression. As shown in his bat writing in Figure 11 (see p.117), for example, he often incorporated several sources of content into the same text to meet his goal. While his various topics with a particular social purpose were delivered in a particular language with a particular form, this authentic writing appeared to be a "blurred genre" (Scollon et al., 1999, p. 38), which means a highly intertextual and polivocal world of forms rather than a fixed and homogeneous text. Moreover, as the children's topics in his environment were continuously changing, KunHwi was willing to invest in cultivating these topics in an attempt to access his peers' social network. That is, KunHwi actively watched the cartoon shows and often brought the topics into his text to pursue continuously changing peer-group topics (e.g., shifting from Power Ranger to Pokemon to Yu-Gi-Oh).

KunHwi's ever-expanding literacy repertoire took place amidst his full participation in and dynamic interactions with his immediate communities. In the course of cultivating his sense of himself as a community member, KunHwi continuously developed a sense of what language, topic, and form were socially appropriate or acceptable in a particular context to serve a particular social purpose.

His use of literacy repertoire was enabled or constrained within power differentials. Under the circumstances of power inequality, various literacy repertoires for form and content were often predetermined by powerful others, such as teachers and parents. When power was well distributed to all participants, he was able to choose from his varied literacy repertoires of language, form, and topic in relation to his real purpose. Furthermore, in response to a sociocultural context that involved a discourse continuum and where power was well distributed to all participants, he actively made use of various topics and forms across school and home literacy practices.

On the other hand, as a way of showing his resistance to power differentials and discourse discontinuities, mostly in his second grade, he separated school topics and forms from those of home so that he dealt with school literacy practices only to complete his work. In this literacy environment, instead of merely conforming to social norms and expectations, KunHwi took control of his literacy repertoire in order to represent his multiple identities, voices, and resistance in response to a particular sociocultural context. This process took place in conjunction with negotiation of power.

LITERACY DEVELOPMENT AS COMPLEX PROCESSES OF USING LANGUAGES FOR DIFFERENT PURPOSES

Every literacy practice is purposeful (Barton & Hamilton, 2000). In the case of KunHwi's literacy practices, he made use of both Korean and English to serve various social purposes. In this section I focus on his language uses and how he became a member of his immediate discourse communities through discursive literacy practices. Although my focus rests not on a deficit relationship between the two languages, in order to better describe KunHwi's uses of languages changing over time and space, I depict the developmental processes of his dominant literacy transition from Korean to English.

In KunHwi's all-English speaking classrooms, English was the official tool for delivering every part of the curriculum at school. Even today in bilingual schools in the U.S., literacy development in the first language of language minorities is not a priority but a bridge to learning English (Moll & Dworin, 1996). Until his first grade year, KunHwi's literacy practices reflected his position as an English language learner who had successfully adjusted in a mainstream classroom. However, he tended to accelerate learning English without a great deal of critical reflection on his ethnic identity as a Korean.

In contrast to school, the use of both Korean and English was encouraged in home literacy practices. In fact, for our family, as academic transnationals,

fostering KunHwi's language abilities in both L1 and L2 were a persistent family goal rather than an option. This is because similar to most other academic transnationals, we have seldom considered staying in the U.S. permanently, and thus KunHwi's academic adjustment to future schooling in Korea was viewed as critical. Korean literacy, therefore, was extensively practiced at home. Yet, it was also a family goal for him to successfully pursue academic achievement as well as strong English language ability through an American education. This is because I believed that sound self-esteem and positive identity construction established from one language would be transferred to other language practices. More importantly, for our family as academic transnationals, languages were viewed as tools through which we would be able to competently circulate ourselves from one community to another, one nation to another, and one identity to another.

Given our family's educational goals for KunHwi, I employed diverse strategies to facilitate KunHwi's literacy learning. For instance, I strategically made use of our residential environment (e.g., living in a multicultural neighborhood rather than an interethnic neighborhood), social network (e.g., friendships with both Koreans and Americans), media (e.g., cartoons, videos, DVDs, computer programs in both Korean and English), learning and reading materials (e.g., textbooks, storybooks, magazines, comic books in both Korean and English) and diverse schoolings (e.g., American and Korean schools).

Instead of approaching Korean literacy practices as extra homework to be completed at home, the practices were designed to be mediating and additive rather than to be controlling and subtractive. As a consequence, I tried to provide KunHwi with ample opportunities to interact with environmental print in both Korean and English. KunHwi read and wrote Korean store logos, menus, and snack packaging from everyday home literacy practices. He also practiced Korean literacy through Korean books, magazines, newspapers, and computer games. Through his Korean literacy, KunHwi was able to recognize many Korean holidays written on a Korean calendar that was displayed on the wall together with an American calendar at home. In short, KunHwi experienced diverse literacy practices with Korean print, which in turn led him to be more involved in Korean culture.

However, as the year progressed and KunHwi's English literacy surpassed that of Korean, he and I began to battle over his learning Korean. Although I tried hard to support his autonomy and authorship to more equally distribute power between KunHwi and myself in relation to his literacy practices, for me, the goal of "fostering his Korean" was rather non-negotiable. Yet, KunHwi's construction of a sound cultural identity as a Korean and positive attitude toward Korean literacy learning did not always correlate with parental support. Moreover, as he was gradually busy working on school-related literacy practices at home, Korean

literacy practices were often treated as secondary importance. Consequently, I was traumatized by the situation in which Korean literacy practices were often postponed at the expense of an immediate need for practicing English. Part of my struggle involved language ideology in that in the U.S. the English language was almost always placed in an ideologically better position than the Korean language. English was therefore more supported, preferred, and used among people as a tool of communicative purpose within the particular context of the United States. Whereas the practices of KunHwi's Korean and English brought us hilarity and laughter at home, the task demanded from KunHwi and me an enormous investment of time and effort.

In the meantime, conflict generated urging exploration, promoting growth, and demanding communication that in return positively worked in KunHwi's literacy practices (McCarthy, 2001). For instance, during his second grade year, Ms. Lopez repeatedly misspelled his name, and also tacitly challenged his learning of Korean. While rigorously reflecting on who he was and how he was positioned in the world, his environmental conditions led him to critically problematize his ethnic identities. Consequently, he gradually revalued his Korean literacy practices. KunHwi's critical reflection of his multiple identities was evident in a comment from his third grade year, when he articulated that many of his minority peers possessed varied family goals and their mother tongue

would be maintained with different approaches depending on their goals. In short, while connecting his language and history to the experiences of others, his life experiences were to some extent capitalized.

Passing through our lonely journey of home literacy practices with constraints and possibilities, I would now conclude that KunHwi's varied experiences with Korean as well as English served as a facilitator in learning both literacies. At the beginning of this study, KunHwi's Korean literacy ability was far ahead of that of his English, and thus he employed Korean as a tool to facilitate his English literacy learning. This phenomenon was demonstrated in his practice of English learning materials through Korean translation (see Figure 7, p. 108). Another example was that he used Korean syntax to complete English sentences (see Figure 6, p. 107). In short, at the beginning of this study he mostly transferred what he knew in Korean into English.

As the year progressed, however, KunHwi made use of the two languages by reversing roles. That is, his second language, English, became his dominant literacy, and thus it usually assisted in his learning of Korean. This aspect was evident in his use of L2, English structure, to produce his L1, Korean writing (see Figure 34, p. 170). Figure 50 provides another example; in his Korean math practices, KunHwi often depended on his English language ability (see p. 204).

KunHwi's a dominant literacy transition from L1 to L2 or vice versa was more or less situated in activities that were dependent only on a particular social, cultural, and historical context. It is important to recognize that in KunHwi's literacy practices, the relationship between L1 and L2 rested not always on unilateral transfer from a primary to a secondary literacy, but more on language interdependence. That is to say, if one focused only on the language conflict or interference that appeared in KunHwi's L1 and L2, as demonstrated in his syntax misuses, one might misleadingly conclude that the relationship between his L1 and L2 would be one of interference.

Whereas there were some areas where his L1 and L2 conflicted, there appeared to be more potential instances when his L1 and L2 literacies worked interdependently to facilitate the development of each other. That is, a closer look at his literacy practices with various genres in the area of language arts as well as in other areas, such as math, science, and social studies, suggests that KunHwi's prior practices with a certain genre in English accelerated his competence when he encountered a similar genre in Korean, or vice versa. This is because his metalinguistic awareness, "the ability to talk about, analyze, and play with language" (Garcia & Bauer, in press), obtained through practices in one language worked as a tool to facilitate his comprehension of a similar genre of literacy practices in the other language. This aspect was demonstrated in his informational

writings in Korean and English as shown in Figures 37 and 38 (see pp. 173-174). In short, rather than a bounded dichotomy, his L1 and L2 literacy practices interdependently occurred under a larger configuration of his expanding knowledge across the languages.

As he gradually gained control over two language systems, KunHwi was strongly aware of which language would be appropriate according to a particular social context and audience. Accordingly, KunHwi began to choose one or the other language in response to his particular audience. His developing sense of audience was evident in his letters to Santa Claus shown in Figure 20 and 21 (see pp. 141-142). As such, KunHwi's use of Korean appeared to communicate with his audience, Korean Santa Claus, whom he assumed might not know English. In short, KunHwi gradually internalized the essential semiotic system of his immediate communities (Vygotsky, 1978). That is, by having control over his language repertoire in an attempt to appropriately communicate with his immediate communities of diverse audiences, he encountered many literacies.

In summary, through Korean literacy practiced exclusively at home, KunHwi experienced diverse social purposes with the use of print; he experienced Korean culture through literacy. In addition, while connecting his language and history to the experiences of others, he gradually problematized his ethnic identities. As a consequence, he gradually revalued his Korean language, culture,

and Korean literacy practices. At the beginning of the study his Korean was dominant over English, and yet as the year progressed his English in turn surpassed his Korean literacy. This implies that the phenomenon of a dominant literacy transition from L1 to L2 or vice versa was situated within a particular sociocultural context. Therefore, under the circumstances where two languages are fostered simultaneously, the labels "first language" or "second language" lose their meaning. This is a crucial point because assumptions generated from such labeling may mislead one's understanding of children's very language abilities and needs (Moll & Dworin, 1996).

COMMENTARY

KunHwi's literacy practices were constrained as well as enacted within a contextual fluidity of academic transnationalism. This flexibility of context implies that there are no universal characteristics of home and school because every context is unique and changes over time. This contextual fluidity also implies that KunHwi's every literacy practice should be understood only within this ever-changing social, cultural, and historical context. The cross analysis, however, indicates that KunHwi's literacy development was not solely the property of cognitive processes, nor did it solely rest on social interaction, but on

both. Through the process of negotiation of power, KunHwi approached ideology in various ways to gain control over his discursive literacy practices. In doing so, KunHwi jointly constructed the world with others within his immediate communities.

Throughout the negotiation of power, individuals' values, goals, beliefs, and practices of literacy were negotiated. Moreover, KunHwi's identity and literacy repertoire were negotiated within the sociocultural context. Therefore, the developmental path of KunHwi's literacy repertoires could only be understood with reference to a multidimensional configuration of literacy development, through which various dimensions, such as sociocultural context, the writer, and the process of negotiation of power could be simultaneously considered. This is because each tenet is meaningful only within this particular context. For this reason, the comprehensive model of early literacy practices suggested in Chapter 4 would be useful for fully capturing the complex and multifaceted processes of KunHwi's literacy practices.

Additionally, KunHwi's Korean and English literacy development was much more complex than a linear progression. If we consider an individuals' cultivation of literacy repertoires under this large configuration of literacy practices, the labeling of first and second languages may lose its meaning. KunHwi's dominant literacy transition from L1 to L2 and his use of

metalinguistic knowledge in the process inform us that if we focus on language interference between the L1 and L2 of English language learners, rather than comprehending the dynamic interdependence between them, the resulting deficit image may change the status of the English language learners from literate to illiterate or limited.

CHAPTER 6

Conclusions and Implications

This chapter includes a summary of the findings, conclusions, implications, and final thoughts. In the first section, I summarize various findings of this study. In the second section, I highlight my conclusions by recalling the major findings of this study. In the third and fourth sections, I discuss implications, both theoretical and practical, for the education of English language learners. Some implications for Korean readers are included. Finally, I conclude this chapter with my final thoughts regarding the overall dissertation work.

SUMMARY OF THE FINDINGS

Despite the current attempts of early literacy studies to move beyond individuals' cognitive development and to explore the social context of literacy learning, few studies have explored the intersection of individuals and social worlds in relation to literacy learning in SLA. Therefore, drawing on a "literacy as social practices" perspective, the first purpose of this study was to add to the knowledge base about the developmental process of an English language learner's literacy in Korean and English as situated within a particular sociocultural and

historical context. The second purpose of this study was to devise a comprehensive model for explaining the complex processes of early literacy development.

To accomplish these purposes, I employed a qualitative, longitudinal case study of KunHwi, my son that explored his four-year journey (from kindergarten to third grade) toward becoming biliterate in Korean and English in the United States. The data were collected from multiple sources including his written artifacts, informal conversation with KunHwi as well as his teachers, observation in and out of school using kidwatching strategies, and various school documents in relation to his literacy practices. Ethnographic fieldnotes were recorded to reconstruct full descriptions of every scene. Following constant-comparative analysis procedures, the data analysis of this study was ongoing, recursive, and grounded in the data.

Four themes emerged from the data analysis. The major findings in this study follow these themes:

- Literacy development as situated practices
- Literacy development as a process of negotiation of power
- Literacy development as a journey toward taking control of the literacy repertoire.

- Literacy development as complex processes of using languages for different purposes

First, KunHwi's literacy practices were situated within a particular sociocultural and historical context. While defining KunHwi's home literacy context, I challenge traditional images of immigrants through the notion of "academic transnationalism." However, the cross analysis also indicates that KunHwi's literacy development was not solely his own cognitive process, nor did it solely rest on social interactions. Second, through the process of negotiation of power, KunHwi approached ideology in various ways to gain control over his discursive literacy practices. Moreover, through his literacy practices, KunHwi selectively used his literacy repertoires to represent his identity, voice, and self with different approaches. Therefore, the developmental path of KunHwi's literacy repertoires can be fully understood only if considered through the lens of a multidimensional configuration of literacy practices, a comprehensive model through which various dimensions, such as sociocultural context, the writer, and the process of negotiation of power, can be simultaneously considered. This is because each dimension is meaningful only within this particular context.

In addition to these themes, it should be noted that KunHwi's Korean and English literacy development did not follow a linear progression but a complex,

non-linear progression. Moreover, the data indicate that as the years progressed, KunHwi's English language ability surpassed his Korean. Rather than his L1 and L2 forming a bounded dichotomy, however, KunHwi's L1 and L2 worked interdependently so that KunHwi made use of his metalinguistic knowledge developed across languages.

CONCLUSIONS

In the United States, a number of minority students have difficulties succeeding in American mainstream classrooms, and thus they are often labeled as having "Limited English Proficiency" (U.S. Department of Education, 1996). Because schools in general evaluate students' academic achievement and progress through their written language, the students' acquisition of English literacy is more than crucial to their success in the school setting.

Unfortunately, today's American schools focus mainly on English language learners' English language development without embracing the diverse cultures and languages that minority students bring with them into classroom. As a consequence, many language minority students develop negative societal attitudes toward their native languages, toward bilingualism, and toward their ethnic groups (Moll & Dworin, 1996). Moreover, unless a teacher acknowledges the students' L1 linguistic and cultural backgrounds, English language learners

can hardly receive the appropriate instructional support that is crucial for their academic accomplishment. These social conditions bring out questions about how to empower the English language learners, an issue that has recently rested at the heart of concern in SLA.

Throughout this study, I have documented many issues that are relevant to the education of English language learners in and out of the United States. In developing my conclusions here, I recall the major findings of this dissertation study and discuss the issues from broad to specific, in an attempt to focus first and foremost on the findings from a broader perspective and then under closer scrutiny. That is, I first focus on the findings that are related to the comprehensive model that I proposed in this study. After that, I recall more specific findings in relation to each dimension of the model. I deal with the findings with regard to the model dimensions in following order: the sociocultural context, the process of negotiation of power, the writer, the literacy repertoire in general and languages in particular. My conclusions also consider several other findings that were particularly meaningful to KunHwi's biliteracy practices. I want to emphasize, however, that every concluding statement that I propose is equally important regardless of the order.

1. KunHwi's literacy development in L1 and L2 can be thoroughly understood only if we appreciate the full array of various dimensions

involved in early literacy practices. This conclusion is significant because the argument locates the literacy development of bilingual children at the crossroads of the individual and the social. This notion reinforces Bakhtin's argument that any creative activity takes shape on the borderzone of continuous interaction between individual consciousness and an outer social world of signs (Morris, 1994).

In exploring KunHwi's literacy practices, this study did not aim at generating a formulaic framework of sequences for understanding his psychological and cognitive development in writing. Rather, by situating literacy development as social practices, my intent in this study focused mainly on how KunHwi developed his literacy in Korean and English within a particular sociocultural and historical context.

Although there exist some longitudinal studies in relation to early literacy development (e.g., Bissex, 1980; Ferreiro & Teberosky, 1982), the developmental process of contextual changes has not been fully explored because the focus of their studies rested mainly on the developmental progression of children's individual levels of constitution of meaning rather than language socialization. If we view literacy as socially situated practices, the findings of my study challenge a still-common-sense assumption that frames literacy development as children's cognitive progression.

Throughout this study, I documented how KunHwi's literacy development took place as a part of social practices that were situated within a particular sociocultural and historical context. Moreover, I highlighted that the context itself was to some extent reconstructed over time and space by dynamic interactions among the participants, such as teachers, parents, peers, and KunHwi. In other words, the findings indicate that KunHwi's literacy development was not solely the property of an individual, nor was it solely the property of society.

Given that literacy development takes shape at the crossroads of the individual and the social, the developmental path of KunHwi's literacy development can only be understood with reference to a multidimensional configuration of literacy practices, through which various aspects, such as the sociocultural context, the writer, and the interactions between the two, could be simultaneously considered. In this sense, I believe that the model that I have proposed is useful in capturing this aspect. That is, based on the findings that illustrated the complex and multiple interactions of the writer and his social contexts in literacy practices, I have formulated a comprehensive model of early literacy practices. The model involves three major dimensions: the sociocultural context, the writer, and the literacy repertoire. These dimensions are inextricable tenets that constitute KunHwi's literacy practices. In understanding the model, I

emphasize again that each dimension is not a bounded category, but rather that each one relies on a continuum of reciprocal simultaneity.

2. Home and school are contextualized spaces changing over time. This study explores two major social contexts, home and school, and their unique literacy practices. The data of this study suggest that these two major units of sociocultural context were the contextualized spaces in which various discourses intersected in relation to KunHwi's literacy practices. Although a few research studies have already documented contextual changes (e.g., Goodman & Wilde, 1992; Moll et al., 1993; Sipe, 1998), it is my understanding that the studies did not explicitly and rigorously provide empirical evidence based on the framing of literacy through social practices.

Distinct from the previous studies, my data fully indicate that the contexts of KunHwi's literacy practices were continuously transformed due to his parents moving to Korea, new teachers coming in, rearranging social networks, and participants' perceptual changes. As a consequence, the contextual changes called for different literacy practices at all points throughout this dissertation study. This flexibility of contexts documented in this study underscores that there are no universal characteristics of home and school we can take for granted. Likewise, "academic transnational" is not a fixed and bounded category that a certain group of people falls into permanently but is relatively open, and thus people potentially

may transit into another category of ethnic minorities at any point if their socio-economic status, life goals and plans are changed.

3. Throughout the negotiation of power, the participants of literacy practices, such as teachers, parents, and children, deal with power differentials from complex and diverse approaches to gain control over their discursive practices. This conclusion highlights the finding that the ever-changing school and home contexts were not a predetermined dichotomy in which tension could never be subdued. Instead, tension ebbed and flowed between settings depending on discoursal continuities between the settings and KunHwi. The finding in relation to the negotiation of power informs that literacy practices rested not only on whether discoursal continuity or discontinuity did or did not exist, but also on how any discoursal discontinuity was negotiated between settings and KunHwi.

Although every context at all times involves power differentials (Delpit, 1995) and thus all individuals are constrained by ideology at any point, the data of this study suggest that as contexts changed over time, power was also continuously negotiated among participants, such as teachers, parents, and KunHwi, through discursive practices, the process which I refer to as "negotiation of power." Rather than compromising among participants to reach a consensus, this study defines the negotiation of power as the participants' complex and

diverse approaches for dealing with ideology to gain control over their discursive practices (Prawat & Floden, 1994). In this sense, the aspect of negotiation of power implies that when we attempt to understand early literacy development, we should consider focusing not only on what literacy skills are dealt with but also on how literacy practices are dealt with

Through the negotiation of power, the participants' discoursal discontinuities with respect to their values, goals, beliefs, and practices of literacy were negotiated. In the course of this negotiation process, KunHwi critically transacted who he was, how he was connected to others, and what he could do within a particular context. Based on this transaction process, KunHwi selectively chose his literacy repertoire to represent his self within a particular sociocultural context.

As the school years progressed, it seemed to be more and more complicated to negotiate among the discoursal discontinuities appearing across settings and the writer, as each stakeholder's values, goals, and needs for literacy practices became increasingly rigid and explicit. As KunHwi studied in higher grades, the teachers' ideological pressure to follow mandated curricula gradually increased. At the same time, as we experienced numerous school practices, KunHwi and I respectively established concrete discourses with respect to values, beliefs, goals,

and practices of literacy on our side. This phenomenon to some extent reflects contextual rigidity.

The data also indicate that, similar to individuals' different ways of perceiving discourse continuity and discontinuity, individuals, experiencing the same context, perceive power differentials differently. This finding supports the assertion that one person's view of the world is but one of many, that others see things in other ways (Delpit, 1995, p. 133). The finding is also echoed by Bakhtin's assertion that every living dialogue not only has a meaning but also has a value. In this sense, referential meaning is molded by the speaker's own evaluative purview (Morris, 1994).

4. Through literacy practices, KunHwi represents his self in various approaches. KunHwi's use of literacy repertoire was facilitated and/or restricted by a particular context of power differentials. When power was well-distributed across the settings and the participants, he was able to selectively choose his literacy repertoire such as languages, forms, and topics to serve his real purpose. Under the supportive environment of a discourse continuum, in which power was well-distributed among all participants, KunHwi was willing to invest a greater effort in literacy practices across settings. KunHwi's use of tone and style in school texts appeared to be an extension of his voluntary writing at home. His

overall texts, for instance, were more authentic and reflected his euphoric voice. Moreover, he cultivated various genres of text across the settings with joy.

Under the circumstances of power inequality, however, various literacy repertoires such as form and content were often predetermined by powerful others, such as teachers and parents. Although varying degrees of discoursal discontinuity appeared across the settings and the participants at all times, resistance by KunHwi and/or me tended to occur when they viewed power differentials as less or non-negotiable. In other words, resistance appeared to be strongly associated with the participants' subjective perception of unequal power relations, such as the invulnerable authority of teachers, in addition to the discourse discontinuity itself. The perception of unequal power differentials together with discoursal discontinuities discouraged KunHwi as well as myself from investing in further efforts to actively participate in school literacy practices.

Rather than simply conforming to social norms and expectations at all times, KunHwi took control of his literacy repertoire in order to represent his multiple identities, voices, and resistance in response to a particular sociocultural context. That is, in response to diverse contexts of power relations, KunHwi presented distinct discoursal selves by various approaches through selectively employing his available literacy repertoires. This aspect of KunHwi's selective use of his literacy repertoire is echoed by the concept of "design," which refers to

learners' transformative use of available resources in the production of new meaning to achieve their social purpose within their communities (Lam, 2000; New London Group, 1995). Through designing his text, KunHwi approached ideology in different ways to gain control over his discursive literacy practices, and he in turn constructed the world that shaped him (Kramsch, 2000a).

5. KunHwi weaves his literacy repertoires while experiencing many discursive literacy practices through various genres. In the course of tracing KunHwi's expanding literacy repertoire, developmental progress was evident quantitatively as well as qualitatively. Rather than passing through a linear progression from one to another, KunHwi cultivated various repertoires of writing concurrently and recursively. In practice, for instance, a single text that KunHwi produced often served multiple functions. Over time, the aspect of multiplicities in his functional use became too complex and intricate to identify with discrete categories.

In accordance with his expanding functional repertoire, KunHwi's topics were gradually more detailed and his forms more refined. At the same time, his writing functions multiplied and became more complex, and KunHwi developed his repertoires of form and content through weaving rather than passing through a linear progression. The ever-expanding forms and topics involved a great deal of

intertextuality in that the various types of text, or genres, that he had previously practiced continually served as sources for the designing his current text.

The data also indicate that there is no single topic that all children prefer in all times and spaces. This aspect was demonstrated in KunHwi's pursuit of topics from children's popular culture. These topics changed over time (e.g., shifting from Power Ranger to Pokemon to Yu-Gi-Oh) in his attempts to participate in a social network of peers. Existing research stresses the importance of popular culture topics (e.g., Dyson, 1997), and my data freshly indicate that KunHwi together with his peers cultivated, developed, and changed their preference for topics of children's popular culture.

The developmental process of KunHwi's internalizing and expanding literacy repertoires appeared simultaneously with his growing sense of himself as a community member. While cultivating this sense, KunHwi continuously developed his intuition of what languages, topics, and forms were socially appropriate or acceptable in a particular context to serve a particular social purpose. This aspect reminds me of Bakhtin's (1986) notion of "addressivity" (p. 95), which states that children experience biliteracy through an evaluative lens within a particular context, taking into account acceptability of their speech in relation to the addressee's perception. While developing a sense of addressivity, there occurs "a tension between the mediational means available and the personal

choice of accessible semiotic resources in concrete performances in particular contexts" (Maguire & Graves, 2001, p. 556). As such, KunHwi's selective use of literacy repertoires reflected the developmental process of his sense of evaluative addressivity.

6. KunHwi's transition of language dominancy from L1 to L2 reflects his domain specific language uses in Korean and English. For our family as academic transnationals, languages were viewed as tools through which we would be able to fluidly circulate ourselves from one community to another, one nation to another, and one identity to another. Thus, fostering KunHwi's language abilities in both L1 and L2 were an urgent family goal and not optional. Practicing two languages, in fact, required an enormous investment of time and effort. Moreover, under the circumstances in which English was supported, preferred, and used among the majority of people, KunHwi's motivation to learn Korean did not always correlate with parental support. Nevertheless, the data on the developmental aspects of KunHwi's Korean and English literacy practices support the argument that children have the potential to become biliterate or multiliterate (Schwarzer, 2001; Schwarzer et al., 2003).

KunHwi's various experiences with Korean as well as with English facilitated his learning. That is, KunHwi's prior practices with a certain genre in English accelerated his competence when he encountered a similar genre in

Korean, or vice versa. This is because his metalinguistic knowledge obtained through practices in one language worked as a tool to facilitate his comprehension of a similar genre in the other language. In short, rather than a bounded dichotomy, L1 and L2 literacy practices interdependently occurred under a large configuration of his expanding knowledge across the languages. This finding of cross-linguistic transfer in turn suggests that in KunHwi's literacy practices, the relationship between L1 and L2 rested not always on unilateral transfer from the dominant to the other literacy, but more often on language influence or interdependence per se.

Meanwhile, as the years progressed, KunHwi's second language, English, became his dominant literacy. As evident in the developmental process of his literacy, the phenomenon of a dominant language transition from L1 to L2 or vice versa was more or less situated in activities dependent only on a particular social, cultural, and historical context. This dominant literacy transition also suggests that the labeling of first and second languages may interfere with understanding KunHwi's current status of language ability and immediate needs for learning. Under the circumstance of world globalization in which people frequently transition from one country to another, what is more meaningful is focusing mainly on individuals' domain specific language uses and the immediate status of language ability.

7. "Academic transnational" is an appropriate term to identify my group of people, and is an important concept for understanding the position of our children. In exploring the sociocultural context of KunHwi's home literacy practices, I proposed the notion of academic transnationals, to describe my family, in an attempt to fairly describe a new category of people who move to the U.S. primarily to obtain educational credentials or English language proficiency. I have done so because existing research studies seem to rarely consider my kind of family situation. As a consequence, none of the existing categories that identify ethnic minorities fit KunHwi's home literacy context. By proposing the notion of academic transnationalism, I challenge the traditional ways of understanding immigrants; they are often perceived as poor people who barely care about their children's education. This monolithic portrait does not take into account the complex and fluid characteristics of today's language minorities who come to the United States. In contrast to the traditional image of immigrants, academic transnationals usually hold a privileged socio-economic background and/or a higher educational qualification in their home country.

Academic transnationals are highly strategic language learners and educators with respect to their transactional use of academic resources across the borders. Approaches to education and dealing with languages for themselves and/or their children tend to be highly principled, goal-driven, strategic, and even

aggressive, rooted in their instrumental motivation. Unless we understand the unique characteristics of academic transnationals, such as their unique life goals, values, and practices of literacy, we cannot fully understand academic transnational children, such as KunHwi.

8. Parent-child research empowers both the child and the parent. Parent-child research made this dissertation possible. As Bissex (1981) notes, such extensive and detailed data can only be obtained through parent-child research. For the sake of the parent-child study, KunHwi and I regularly revisited texts that KunHwi had previously produced, in order to jointly reflect, evaluate, and finally to value his literacy development in Korean and English. The overall procedures of this study have positively affected both KunHwi and me. That is, as a parent and a researcher, I continuously cultivated effective communication strategies. Throughout the continuous conversation, KunHwi and I also established a strong emotional bond. His awareness of this study has influenced KunHwi to become a cooperative participant. He showed interest in this study, and such interest helped to some extent in his developing an ownership of his texts. Obviously, it was a significant way of empowering both KunHwi and me.

IMPLICATIONS

The findings of this study suggest numerous implications, both theoretical and practical, for the education of English language learners in and out of the United States. My aim in this section therefore rests on sharing applications of my study findings for those who experience similar dynamics under similar sociocultural context. In the paragraphs that follow, I present various implications for research and practice in the form of suggestions. Although every implication that I suggest is equally important regardless of its order, I deal with the issues from broad to specific, following the order of conclusions. In so doing, it is my hope that readers can easily understand how I develop the conclusions and implications of this study with respect to my findings.

Theoretical Implications

1. Future research should examine biliteracy development as a multidimensional configuration of intersecting tenets. When considering the implications of the finding that the sociocultural contexts of both home and school changed over time, more systematic studies on the nature of the context are in order so that they may fully capture the dynamic and fluid nature of the sociocultural context. By illustrating contextual fluidity, my research has provided

some empirical evidence for New Literacy Studies theories about the nature of literacy practice (Barton & Hamilton, 2000; Gee, 2000; Ormerod & Ivanic, 2000), demonstrating that literacy learning takes place through social practices situated within a particular social, cultural, and historical context. Therefore, the processes we observe are not static, but changing, both in the lives of individuals and as cultural resources (Ormerod & Ivanic, 2000). This assertion may encourage future researchers to explore the ways in which English language learners participate differently in literacy practices within this contextual fluidity.

This study also highlights the fact that language learners and their sociocultual context are not separate entities. In fact, "Second Language Acquisition (SLA) theorists have struggled to define the nature of language learning because they have drawn artificial distinctions between the individual language learner and larger, frequently inequitable social structures" (Peirce, 1995, p. 25). In this regard, future studies in early literacy need to deal with the intersection of individuals and wider social worlds simultaneously in order to fully capture a holistic picture of the complex and dynamic processes of children's literacy development. This is because each tenet in a configuration is meaningful and valuable only if the tenet is understood within that configuration (Gee, 2000). In this sense, the comprehensive model of early literacy practices I have suggested in this study is useful for addressing the multifaceted features of

literacy practices of English language learners: practices formed in response to a particular sociocultural and historical context.

The comprehensive model, formed by this study, indicates that children's literacy development takes shape through a complex, nonlinear progression. This developmental complexity challenges the existing linear frameworks of literacy progression (e.g., Bissex, 1980; Ferreiro & Teberosky, 1981). Contrary to the linear model, the findings of this study provide some instances of chaos/complexity theory about the ecological nature of language learning. From a chaos/complexity perspective, it is meaningless to explain something by taking it apart because the parts are interconnected and the phenomenon cannot be fully appreciated from examining the parts. Instead of dichotomizing, the chaos/complexity perspective provides us with an insight into a new order of interconnections emerging from disorder (Larsen-Freeman, 2002).

2. Future research should reconceptualize the notion of "L1 and L2," as well as the "native and non-native" dichotomy. In general, the term "native speaker" refers to "someone who learned a language in a natural setting from childhood as first (L1) or sole language" (Kachru & Nelson, 2001, p. 15). On the other hand, "second languages" (L2) refer to any languages other than the learners' "native language" or "mother tongue" (Mitchell & Myles, 2001, p. 11). In reality, researchers have tended to apply the labels uncritically to the studies of

SLA (Higgins, 2003). As a consequence, the terms "L1" and "mother tongue" are viewed as the object of normal acquisition, and any other language in a language learner's life is considered potentially problematic (Leather, 2002).

Because of world globalization and technology development, many communities and countries are interconnected in much more complex ways. Under these circumstances, it is often difficult to identify individuals' first and second languages. For example, as the rate of inter-ethnic marriage increases, the parents could use different languages with their inter-ethnic children. At the same time, if the children live in a third language based country from the time they are young, their dominant language could be distinct from both parents' languages. Indeed, L1 speakers of English will soon form a minority group (Graddol, 2001). Moreover, this dichotomous labeling of native speakers and non-native speakers must now be called into serious question because a single norm of standard English no longer exists at a global level (Higgins, 2003; Kachru & Nelson, 2001).

In the case of academic transnationals in particular, as shown in KunHwi's case, the language learner's dominant language may shift over time and space. This social phenomenon together with KunHwi's dominant language transition sheds new light on SLA studies, suggesting that further studies may need to revise

the notion of first and second languages as well as that of native and non-native speakers.

3. Future research should recognize language minorities in the U.S. as a heterogeneous and multivoiced group of people rather than a monolithic and unified one. By addressing the unique characteristics of academic transnationals, this study establishes a foothold for deconstructing the traditional image of immigrants, until now portrayed as a marginalized, fixed group, and as non-ideology carriers. That is, there is a false assumption that "most U.S. minority group members are poor people, and that most poor people…really don't care about their children's education" (Willis, 1995, p. 45). Because of world globalization, a large number of people are circulating among two or more countries, such as the U.S., their home country, and others, with various goals and life plans. As a consequence, the bounded portrait of immigrants cannot adequately appreciate diverse groups of language minorities in the United States.

Some people may challenge that this case study is the study of a successful middle-class child. I then in turn challenge that within this particular context of the U.S., the "middle-class" status that ethnic minorities hold never carries equal power and meaning to that of the "white middle-class." Without appropriate understanding of the unique characteristics of academic

transnationals, their potential may be devalued, constrained, and re-marginalized in an American school setting.

As Thesen (1997) warns, although "naming is inevitable and useful (p. 490), we should be aware of the risk of categorizing a certain group of people. Rather than being fixed and stable, the category of "academic transnationals" is open so that it takes into account individual differences within the group. Moreover, the group of people may potentially transit into another category throughout lifelong transformations. Therefore, further research may identify inter-group differences of academic transnationals, and also explore many other groups of language minorities in the United States. In so doing, we can address the diverse language practices that language minority groups hold.

4. Future research should appreciate and value parent-child research. In light of the data of this study, I suggest that a parent-child study is the most suitable methodology for providing an in-depth understanding of children's literacy development. This is because parents are the first and immediate teachers of their children. To date, there is an increasing interest in action research (i.e., the teacher as researcher) in order to capture language learners' emic perspectives, or the individuals' own views of reality as they live. As such, the parent-child study needs to be appreciated and valued.

Practical Implications

1. Incorporate different discourses into school curricula. The data indicate that academic transnationals have critical goals for and viewpoints toward language learning. Rather than instructionally intervening in this group of families, therefore, teachers and others should investigate the various discourses embedded in home literacy practices. By doing so, teachers and educators can fully understand and satisfy each family's immediate needs. Continual cooperation across settings, such as home, school, and community also encourages learners' effective literacy development in both L1 and L2. This is because through discoursal connection across settings, teachers, educators, and parents understand as well as make understood their goals, beliefs, values, and practices of literacy. Consequently, language learners would be able to shift between home and school settings with a great deal of personal comfort.

Develop student literacy portfolios. As a way to empower teachers, parents, and students themselves, these parties may jointly develop children's literacy portfolios in both L1 and L2 through which they all jointly reflect, value, and plan for learning. Through this process, children can view themselves as readers and writers. In fact, "students may be engaged in the same task, but they may not necessarily be engaged in the same activity or dwelling in one context" (Maguire & Graves, 2001, p. 589). In this regard, by jointly tracing the students'

literacy portfolios, teachers and parents can understand by what approaches students develop their L1 and L2 in more depth.

Include community resources in school curricula. Teachers may invite parents, siblings, and others from diverse linguistic and cultural backgrounds to school and celebrate their native languages and cultures as a part of the school curricula. For example, they can help by reading children's books in their native languages and introduce their native cultures. Moreover, with their help, teachers may create a classroom with a print-rich environment using students' native languages. In so doing, teachers and educators can foster students' L1 language and cultural identity. Under this literacy environment, students can also cultivate their L1 and L2 without feeling severe discontinuities between home and school.

2. Create an environment in which power is well-distributed across settings and participants. There is no single curricula practice that is suitable for all students. Moreover, discoursal discontinuities, I believe, appear in any literacy event. The data indicate that what is critical in literacy practices is an individual's subjective reading of power equalities and approaches to dealing with the power differentials involved. When discoursal discontinuities between home and school result in silencing a certain group or individual, resistance may appear. In fact, in response to their ideological position in a particular sociocultural context, English language learners' use of their representational resources is highly associated with

their desire to invest themselves in the process of their learning (Peirce, 1995). Hence, teachers and educators should create classrooms in which power is well-distributed across settings and participants.

Implement inquiry-based learning and project-based literacy practices. These literacy practices could empower students, parents, and teachers alike in that they should all be able to jointly construct learning and thus build ownership of the practices (Alvermann et al., 1996; Hammer, 1995; Harste et al., 1996; Hogan et al., 2000; Ormerod & Ivanic, 2000). This argument is reinforced by Ormerod and Ivanic (2000), who assert that project work flows well across a wide range of social settings and people. Moreover, although working toward a final product in English, students could make use of literacy materials in both L1 and L2 as resources while preparing the project work across settings. Throughout these approaches to literacy, therefore, language learners' voices as well as their home and school literacy practices could be valued and thus capitalized.

Create a predictable and cooperative school literacy environment. Classroom practices should be predictable so that parents can participate in a range of school literacy practices. Teachers may provide parents with letters and notes, including detailed descriptions and clarifications in relation to every school event. Typically, teachers are in a relatively better position than parents and/or students in the process of negotiation of power. This is because students at any

point will be judged and graded by their teacher at school. Yet, if we consider that every action of a teacher is also constrained by ideology, social change is possible only when we, including teachers, educators, policy makers, parents, language learners, and others, jointly thrust ourselves toward change from the top down as well as from the bottom up.

3. Design and implement literacy practices that allow students to learn literacy through a variety of genres to promote their metalinguistic knowledge across languages. The data suggest that while developing simultaneously, KunHwi's dominant language converted from L1 to L2. This phenomenon implies that teachers and others should not make any assumption or labeling with regard to the language ability of English learners based on the learners' appearances. This is because their L1 is not necessarily their dominant language.

Although many English language learners tend to receive school instruction only in English and thus may not receive school instruction in their home language, teachers and educators should keep in mind that they may use their home language at home. They are, thus, bilingual learners who construct learning across two languages and cultures (Garcia & Bauer, in press). In other words, English language learners' approaches to weaving literacy learning could vary from those of English monolingual children because they have a different

literacy repertoire, originating from their L1 language, cultural, and historical backgrounds. As a consequence, their available metalinguistic awareness, or knowledge about language, may vary from monolingual children (Bialystok, 1997; Garcia & Bauer, in press). Therefore, teachers and others should begin with what the language learners already know rather than what they do not know.

Begin with what English language learners know across languages. While appreciating and assessing what the language learners already know in L1 and L2, teachers and others should understand the language learners' current range of language ability and metalinguistic knowledge across languages, in order not to deprive them of opportunities for growth. Good caregivers should be facilitators who appropriately provide intervention, if needed, in order for all to reach a shared goal (Wells, 1987).

Help students practice literacy through various genres. Rather than focusing primarily on teaching conventional forms of writing as an object, writing needs to be practiced in the course of children's full participation in activities of "learning through genres" (Chapman, 1999, p. 473). Students can thereby use their L1 and L2 as tools that serve a specific social purpose in particular situations. Moreover, by practicing literacy through genres, students can transfer the metalinguistic knowledge they had developed in one language to another. Furthermore, a certain level of children's creative urges needs to be supported in

the course of their meaning making process. In so doing, learning through genres could help students transform their literacy repertoires rather than imitating models. Therefore, students would be able to gain access to a dominant discourse but also to a creative process of transformation as a way of representing human experiences (Lam, 2000).

4. Provide English language learners with opportunities to be engaged in various topics from diverse inquiry areas and cultures with authentic purposes and genuine interest. The findings of this study indicate that what is more important in practice is not what topic is dealt with, but how it is actually practiced. Although language learners may be involved in the topic, which is one of their interests, they won't be able to generate a productive text when the topics are constrained by a particular form and structure given by caregivers. Therefore, teachers and parents may create a literacy environment in which English language learners can explore various topics from diverse inquiry areas and cultures with authentic purpose and genuine interest.

The findings of this study also suggest that although children's popular topics can be distasteful to adults, they serve as a tool for English language learners to enter into and further sustain social networks. However, for English language learners the topics from children's popular culture tend to be a culturally specific subject that requires intensive understanding of the target culture. Rather

than simply letting these topics be enjoyed at an unofficial level, therefore, caregivers such as parents and teachers need to integrate a certain amount of popular topics into official literacy activities. While adults and children critically deal with children's popular culture through literacy practices, caregivers could critically discuss with children the negative influence of media content such as violence, immorality, slang, and implicit power inequalities in relation to race and gender.

In short, as Schwarzer et al. (2003) note, many teachers in American schools have several misconceptions, including their assumption that monolingual teachers can neither foster multiliteracy nor support students' home languages. In support of the findings of Schwarzer et al., the practical implications of this study imply that monolingual teachers can indeed foster multiliteracy in their classrooms. Moreover, they can support their students' home language learning with various approaches.

FOR KOREAN READERS

Despite the fact that my study was conducted in a particular sociocutural and historical context inside the United States, the findings of this study provide a great deal of implications that can be applied to English as well as Korean

teaching elsewhere. In this section, I present implications for the education of bi/multilingual children in Korea.

As descendants of the national founder, Dan-Gun, we Koreans have long been proclaiming that Korea is a unitary nation ethnically, culturally, and linguistically (Shin, 1997). This myth of unity has been reinforced by official school curricula; we have been taught as such without much critical reflection in the school setting. It has been reported that in and out of the country, Koreans tend to hold unusually strong intra-ethnic networks while holding fairly weak inter-ethnic networks (Park, 2002). I believe the strong intra-ethnicity is, in part, rooted in the Dan-Gun myth we are still tacitly sharing.

While proudly emphasizing the unity of our nation, I think, many other identities and voices in Korea have been silenced, suppressed, and ignored. In October 1998, the Korean Justice Ministry reported that there were approximately 155,130 legal foreigners, including 48,355 trainees, and 96,090 illegal foreigners in Korea (Australia Immigration Visa Services, 1999). Among many others, Chinese immigrants, so-called Hwa-Gyo, have been living in Korea for many years. Many foreign workers, soldiers, and their families have been living in Korea for years as well. Even among Koreans, many elderly people learned or were forced to learn the Japanese language under Japanese occupation.

Today's teachers and others in Korea, therefore, now need to put forth an effort to uncover the voices that have been silenced for years. That is, teachers, educators, and policy makers should be aware of diverse groups of language learners living in Korea who hold diverse backgrounds of language and culture. Under the consideration of diversity, the unique characteristics of academic transnationals should also be appreciated. I, in fact, personally emphasize the importance of cultivating language learners' native language. For academic transnationals, however, the primary language may not always be Korean. This should not be viewed as a problem; it is their identities that we need to acknowledge. Thus, teachers and others in Korea should view what academic transnationals can do rather than what they cannot do.

Not only should Koreans acknowledge the abilities of academic transnationals, but also the English ability of academic transnationals should be valued and cultivated as a societal resource that needs to be distributed systemically community-wide. Together with academic transnationals, numerous foreigners living in Korea should also be appreciated as societal resources. As we can learn from the "melting pot" issues that have arisen in the United States, unless we respect and encourage individuals' diverse cultural and linguistic voices, we may continuously lose precious societal resources.

To date, Community-Based Teaching (CBT) has become attractive to educators trying to build a bridge between classrooms and diverse communities (Overfield, 1997). It is my understanding that CBT can be greatly useful in the current Korean situation, because through the CBT approach teachers as well as language learners can cultivate available language resources from diverse cultures and ethnicities within the communities. For example, as a part of CBT, parents, siblings, and peers from diverse languages and cultural backgrounds could be invited as volunteer tutors. Therefore, individually developed linguistic and cultural resources could be celebrated as well as distributed throughout the community. Moreover, pen pal organizations and student's volunteer work for communities of various language users could also be involved in CBT (Parsons, 1996).

FINAL THOUGHTS

One of the challenges in a qualitative case study is in the data management. Honestly, at the beginning of this study, I was overwhelmed by the prospect of managing four years of data. As Merriam (2001) illustrates, the task reminded me of the task of sorting thousands of food items found in a grocery store. Each level of data analysis called upon my intuition. That is, data were

filtered, reduced, and underscored through my particular theoretical position. I was well aware of how to manage data efficiently and how to disseminate data fairly, and I was very conscientious and worked hard to establish credibility. However, I still fear that some important stories may have been buried while mining the particular stories for this study. My acknowledgement of this aspect leads me to remind the readers that there could possibly be other voices that have been silenced. While focusing mainly on KunHwi's literacy practices across home and school, I would have liked to further explore his peer group interactions to examine their influence on KunHwi's literacy practices. Moreover, I would have liked to deal more with the participants' ideological oppression within a particular sociopolitical setting. However, the scope of the dissertation genre has precluded that possibility.

Appendix

Appendix A. Functional Categories

Function	Wiring's social purpose
Naming	labeling what children draw (e.g., cat, This is a cat)
Heuristics	acquiring or reinforcing known knowledge through practicing, copying, and representing the known knowledge
Identifying	identifying children's ownership in their writing such as writing their name on their property and writing pieces or identifying others' ownership in their writing
Playing	playing with words. This function essentially serves as enjoyment through various literacy events such as creating gaming boards, rewriting songs, and forming instruments for pretend plays
Narrating	expressing children's own experiences, multiple personalities, emotions, and feelings in a narrative manner
Imagining	carrying out imaginary stories and ideas
Interacting	initiating or maintaining social interactions
Moderating	regularly as well as temporarily controlling behaviors or events for children themselves as well as others (e.g., signs, schedules)
Informing	conveying information about immediate communities, learned knowledge of the world
Referencing	forming a reference so that children could remember information relevant to their various social actions
Arguing	Justifying children's own conclusions by reasoning skills such as comparing and contrasting

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Vita

Born in Jeju, Korea, on January 17, 1969, SunJoo Kim is the daughter of KwanSik Kim and SinHyung Kim and the daughter-in-law of JungPil Ko and ImBong Kang. She graduated from JungAng High School, Jeju in February 1987 and the following March she entered Ewha Womans University in Seoul, Korea. She received the degree of Bachelor of Arts in Consumer Science and Human Development from Ewha Womans University in February 1991. During her undergraduate years, she undertook extra courses for teacher education and obtained a teacher certificate, a course that was offered only for students who held a GPA above the top 10% of the department. Moreover, she showed her leadership while serving as president in the Department of Consumer Science and Human Development Students Association. During her senior year, she associated with Human Development specialists to study early childhood development further, an academic background which later served as a great foundation for her pursuit of a Ph.D.

Following her graduation, she worked as an English translator at Sin-Ah Trading Company in 1991. Moreover, for two years she taught English for children at LaBo English Language Institute, which was a Korean branch of a Japanese company. She also taught adults at the ITC English Language Institute

and the Korean Electric Power Corporation for three years. In August 1999, she entered the Foreign Language Education program of the Graduate School at the University of Texas at Austin. In December 2000, she received Master of Arts in TEFL (Teaching English as a Foreign Language) and started to pursue her doctoral degree in the same program. While pursuing her degrees at the University of Texas at Austin, she has received Texas Public Education Grant and Bruton Fellowship. She also gave several presentations: "Early Multiliteracy Development" presented at TexTESOL (Texas Teachers of English to Speakers of Other Languages) III Regional Conference; "Early Literacy Development" presented at TexTESOL State Conference.

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PERMANENT ADDRESS

SamDo 2Dong 1126-1, Jeju City

Jeju Do, Korea (ROK), 690-032

E-MAIL ADDRESS

sjoo_kim@hanmail.net

This dissertation was typed by the author.